2.

THE
RULE and *EXERCISES*
OF
Holy Dying.

In which are described
The MEANS and INSTRUMENTS of preparing our ſelves, and others reſpectively for a bleſſed Death: and the Remedies againſt the evils and temptations proper to the ſtate of ſickneſſe.

Together with
Prayers and Acts of Vertue to be uſed by ſick and dying perſons, or by others ſtanding in their attendance.

To which are added,
Rules for the viſitation of the Sick, and offices proper for that Miniſtery.

The third EDITION.

Τὸ μὲν τελευτῆσαι, ἡ πεπρωμένη κατέκεινε.
Τὸ δὲ καλῶς ἀποθανεῖν, ἴδιον τοῖς σπουδαίοις ἡ φυσις ἀπένεμε. *Iſoc. ad Demonic.*

Printed by *James Fleſher* for *R. Royſton*, and are to be ſold at the Angel in *Ivy-lane*. 1655.

BRITISH MUSEUM

To the Right Honourable and Nobleſt Lord, *Richard* Earl of *Carbery*, &c.

My Lord,

I Am treating your Lordſhip as a Roman Gentleman did Saint *Auguſtine* and his Mother; I ſhall entertain you in a charnel houſe, & carry your Meditations a while into the chambers of death, where you ſhall find the rooms dreſſed up with melancholy arts, and fit to converſe with your moſt retired thoughts, which begin with a ſigh and proceed in deep conſideration, and end in a holy reſolution. The ſight that *Auguſtine* moſt noted in that houſe of ſorrow was the body of *Cæſar* clothed with all the diſhonours of corruption, that you can ſuppoſe in a ſix moneths buriall. But I know that without pointing, your firſt thoughts will remember the change of a greater beauty, which is now dreſſing for the brighteſt immortality; and from her bed of darkneſſe cals to you to dreſſe your ſoul for that change which ſhall mingle your bones with that beloved duſt, and carry your ſoul to the ſame Quire where you may both ſit and ſing for ever. My Lord it is your dear Ladies *Anniverſary*, and ſhe deſerves the *biggeſt honour*, and the *longeſt memory*, and the *faireſt monument*, and the moſt *ſolemn mourning*; and in order to it, give me leave (My Lord) to cover her Hearſe with theſe following

lowing ſheets: this book was intended firſt to miniſter to her piety; and ſhe deſired all good people ſhould partake of the advantages which are here recorded: ſhe knew how to live rarely well, and ſhe deſired to know how to dye; and God taught her by an experiment. But ſince her work is done, and God ſupplied her with proviſions of his own, before I could miniſter to her, and perfect what ſhe deſired, it is neceſſary to preſent to your Lordſhip thoſe bundles of Cypreſſe which were intended to dreſſe her Cloſet, but come now to dreſſe her Hearſe. (My Lord) both your Lordſhip and my ſelf have lately ſeen and felt ſuch ſorrowes of Death, and ſuch ſad departure of deareſt friends, that it is more then high time we ſhould think our ſelves neerly concerned in the accidents; Death hath come ſo neer to you as to fetch a portion from your very heart; and now you cannot chooſe but dig your own grave, and place your coffin in your eye, when the Angell hath dreſſed your ſcene of ſorrow and meditation with ſo particular, and ſo neer an object; and therefore as it is my duty, I am come to miniſter to your pious thoughts, and to direct your ſorrowes that they may turn into vertues and advantages.

And ſince I know your Lordſhip to be ſo conſtant and regular in your devotions, and ſo tender in the matter of juſtice, ſo ready in the expreſſions of charity and ſo apprehenſive of religion, and that you are a perſon whoſe work of grace is apt, and muſt every day grow toward thoſe degrees, where when you arrive you ſhall triumph over imperfection, and chooſe nothing but what may pleaſe God, I could not by any compendium conduct and aſſiſt your pious purpoſes ſo well as by that which is the great argument and the great

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inſtrument of holy living, the conſideration and exerciſes of death.

My Lord, it is a great art to dye well, and to be learnt by men in health, by them that can diſcourſe and conſider; by thoſe whoſe underſtanding and acts of reaſon are not abated with fear or pains, and as the greateſt part of Death is paſſed by the preceding years of our life, ſo alſo in thoſe years are the greateſt preparations to it, and he that prepares not for death, before his laſt ſickneſſe, is like him that begins to ſtudy Philoſophy when he is going to diſpute publickly in the facultie. All that a ſick and dying man can do is but to exerciſe thoſe vertues, which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book I think is a good teſtimony, not onely becauſe it repreſents the vanity of a late and ſick-bed repentance, but becauſe it contains in it ſo many precepts and meditations, ſo many propoſitions and various duties, ſuch forms of exerciſe, and the degrees and difficulties, of ſo many graces which are neceſſary preparatives to a holy Death, that the very learning the duties require ſtudy and skill, time and underſtanding in the wayes of godlineſſe; and it were very vain to ſay ſo much is neceſſary, and not to ſuppoſe more time to learn them, more skill to practiſe them, more opportunities to deſire them, more abilities both of body and minde, then can be ſuppoſed in a ſick, amazed, timorous, & weak perſon; whoſe natural acts are diſabled, whoſe ſenſes are weak, whoſe diſcerning faculties are leſſened, whoſe principles are made intricate & intangled, upon whoſe eye ſits a cloud, and the heart is broken with ſickneſſe, and the liver pierced thorow with ſor-

rowes and the ſtrokes of Death: And therefore (my Lord) it is intended by the neceſſity of affairs, that the precepts of *dying well* be part of the ſtudies of them that live in health, and the dayes of diſcourſe and underſtanding: which in this caſe hath another degree of neceſſity ſuperadded; becauſe in other notices, an imperfect ſtudy may be ſupplied by a frequent exerciſe, and a renewed experience: Here if we practiſe imperfectly once, we ſhall never recover the errour: for we dye but once; and therefore it will be neceſſary that our skill be more exact, ſince it is not to be mended by tryall, but the actions muſt be for ever left imperfect, unleſſe the habit be contracted with ſtudy and contemplation before hand.

And indeed I were vain, if I ſhould intend this Book to be read and ſtudied by dying perſons: And they were vainer that ſhould need to be inſtructed in thoſe graces which they are then to exerciſe and to finiſh. For a ſick bed is onely a ſchool of ſevere exerciſe, in which the ſpirit of a man is tryed, and his graces are rehearſed: and the aſſiſtances which I have in the following pages given to thoſe vertues which are proper to the ſtate of ſickneſſe, are ſuch as ſuppoſe a man in the ſtate of grace; or they confirm a good man, or they ſupport the weak, or adde degrees, or miniſter comfort, or prevent an evil, or cure the little miſchiefs which are incident to tempted perſons in their weakneſſe; this is the ſumme of the preſent deſign, as it relates to dying perſons. And therefore I have not inſerted any advices proper to old age, but ſuch as are common to it and the ſtate of ſickneſſe; for I ſuppoſe *very old age* to be *a longer ſick-*

neſſe,

neſſe, it is labour and ſorrow when it goes beyond the common period of nature; but if it be on this ſide that period, and be healthfull, in the ſame degree it is ſo, I reckon it in the accounts of life; And therefore it can have no diſtinct conſideration. But I do not think it is a ſtation of advantage to begin the change of an evil life in: It is a middle ſtate between *life* and *death-bed*, and therefore although it hath more of hopes, than *this*, and leſſe that *that*, yet as it partakes of either ſtate: ſo it is to be regulated by the advices of that ſtate, and judged by its ſentences.

Onely this: I deſire, that all old perſons would ſadly conſider that their advantages in that ſtate are very few, but their inconveniences are not few: Their bodies are without ſtrength, their prejudices long and mighty, their vices (if they have lived wickedly) are habituall, the occaſions of their vertues not many, the poſſibilities of ſome (in the matter of which they ſtand very guiltie) are paſt, and ſhall never return again (ſuch are, chaſtity, and many parts of ſelf-deniall) that they have ſome temptations proper to their age, as peeviſhneſſe, and pride, covetouſneſſe, and talking: wilfulneſſe, and unwillingneſs to * learn, and they think they are protected by age from learning anew, or repenting the old; and do not * leave, but change their vices: And after all this, either the day of their repentance is paſt; as we ſee it true in very many, or it is expiring

* Vel quia nil rectum niſi quod placuit ſibi ducunt,
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fatemur.

* Tenellis adhuc infantiæ ſuæ perſuaſionibus in ſenectute pueraſcunt. Mamertus.

piring and towards the Sun-ſet, as it is in all, and therefore although in theſe, to recover is very poſſible, yet we may alſo remember that in the matter of vertue and repentance, *poſſibility* is a great way off from performance; and how few do repent, of whom it is onely *poſſible* that they may; and that many things more are required to reduce their poſſibility to act: a great grace, an aſſiduous miniſtery, an effective calling, mighty aſſiſtances, excellent counſel, great induſtry, a watchfull diligence, a well diſpoſed mind, paſſionate deſires, deep apprehenſions of danger, quick perceptions of duty, and time, and Gods good bleſſing, and effectuall impreſſion and ſeconding all this, that *to will, and to do*, may by him be wrought to great purpoſes, and with great ſpeed.

And therefore it will not be amiſſe, but it is hugely neceſſary, that theſe perſons who have loſt their time and their bleſſed opportunities, ſhould have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be adviſed prudently, and ſtudy the intereſt of their ſouls carefully with diligence, and with fear; and their old age, which in effect is nothing, but a continual death-bed, dreſſed with ſome more order and advantages, may be a ſtate of hope, and labour, and acceptance through the infinite mercies of God in Jeſus Chriſt.

But concerning ſinners really under the arreſt of death, God hath made no death-bed covenant, the Scripture hath recorded no promiſes, given no inſtructions; and therefore I had none to give, but onely the ſame which are to be given to all men that are alive, becauſe they are ſo, and becauſe

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it is uncertain when they ſhall be otherwiſe: But then this adviſe I alſo am to inſert; That they are the ſmalleſt number of Chriſtian men, who can be divided by the characters of *a certain holineſſe*, or *an open villany*: and between theſe, there are many degrees of latitude, and moſt are of a middle ſort, concerning which we are tied to make the judgments of charity, and poſſibly God may do too; But however, all they are ſuch to whom the rules of holy dying are uſefull and applicable, and therefore no ſeparation is to be made in this world; but where the caſe *is not evident*, men are to be permitted to the unerring judgement of God, where *it is evident*, we can *rejoice* or *mourn* for them that die.

In the Church of Rome they reckon otherwiſe concerning ſick and dying Chriſtians then I have done. For they make profeſſion, that from death to life, from ſin to grace, a man may very certainly be changed, though the operation begin not before his laſt hour: and *half this*, they do upon his death-bed; and the other half when he is in his grave: and they take away the *eternall puniſhment* in an inſtant, by a ſchool-diſtinction or the hand of the Prieſt; and *the temporall puniſhment* ſhall ſtick longer, even then when the man is no more *meaſured with time*, having nothing to do with any thing *of or under the Sun*; but that they pretend to take way too when the man is dead; and, God knows, the poor man for all this, payes them both in hell. The diſtinction of *temporall* and *eternall* is a juſt meaſure of pains, when it referres to *this life* and *another*; but to dream of a puniſhment *temporall* when all his *time is done*, and to think of repentance when the time of grace is paſt, are great errours; the one in Philoſophy, and both

both in Divinity, and are a huge folly in their pretence, and infinite danger if they are believed; being a certain deſtruction of the neceſſity of holy living, when men dare truſt them, and live at the rate of ſuch doctrines. The ſecret of theſe is ſoon diſcovered: for by ſuch means though a *holy life be not* neceſſary, yet *a prieſt is*; as if God did not appoint the Prieſt to miniſter to holy living, but to excuſe it; ſo making *the holy calling* not onely to live upon the ſins of the people, but upon their ruine; and the advantages of their function to ſpring from their eternall dangers. It is an evill craft to ſerve a temporal end upon the death of ſouls; that, is an intereſt not to be handled but with nobleneſſe and ingenuity, fear and caution, diligence and prudence, with great skill, and great honeſty, with reverence and trembling, and ſeverity: a ſoul is worth all that, and the need we have requires all that: and therefore thoſe doctrines that go leſſe than all this, are not friendly, becauſe they are not ſafe.

I know no other difference in the viſitation and treating of ſick perſons, than what depends upon the article of late repentance: for all Churches agree in the ſame eſſentiall propoſitions, and aſſiſt the ſick by the ſame internall miniſteries: as for *externall*, I mean *unction*, uſed in the Church of Rome, ſince it is uſed when the man is above half dead, when he can exerciſe no act of underſtanding, it muſt needs be nothing: for no rationall man can think that any ceremony can make a ſpirituall change, without a ſpirituall act of him that is to be changed: nor work by way of nature, or by charm; but morally and after the manner of reaſonable creatures, and therefore I do not think

that

that miniſtery at all fit to be reckoned among the advantages of ſick perſons. The Fathers of the Councel of Trent firſt diſputed, and after their manner at laſt agreed, that *extreme unction was inſtituted by Chriſt.* But afterwards, being admoniſhed by one of their Theologues, that the Apoſtles miniſtred unction to infirm people before they were Prieſts (the Prieſtly order according to their doctrine being collated in the inſtitution of the laſt Supper) for fear that it ſhould be thought that this unction might be adminiſtred by him that was no Prieſt, they blotted out the word [inſtituted] and put in its ſtead [inſinuated] this Sacrament: and that it was *publiſhed by* S. *James*. So it is in their *Doctrine:* and yet in their anathematiſmes, they curſe all them that ſhal deny it to have been [inſtituted] *by Chriſt.* I ſhall lay no more prejudice againſt it, or the weak arts of them that maintain it, but add this only, that there being but two places of Scripture pretended for this ceremony, ſome chief men of their own ſide have proclaimed thoſe two invalid, as to the inſtitution of it: for *Suarez* ſays, that the unction uſed by the Apoſtles in S. *Mark* 6. 13. is not the ſame with what is uſed in the Church of Rome: and that it cannot be plainly gathered from the Epiſtle of Saint *James*, *Cajetan* affirms, and that it did belong to the miraculous gift of healing, not to a Sacrament. The ſick mans exerciſe of grace formerly acquired, his perfecting repentance begun in the dayes of health, the prayers and counſels of the holy man that miniſters, the giving the holy Sacrament, the Miniſtery and aſſiſtance of Angels, and the mercies of God, the peace of conſcience, and the peace of the Church, are all the aſſiſtances and preparatives that can help

Concil. Trid. hiſt. l. 4.

to

to dreſſe his lamp. But if a man ſhall go to buy oil, when the Bridegroom comes, if his lamp be not firſt furniſh'd, and then trimmed, *that* in his life, *this* upon his death-bed, his ſtation ſhall be without doors, his portion with unbelievers, and the unction of the dying man ſhall no more ſtrengthen his ſoul, than it cures his body, and the prayers of him after his death ſhall be of the ſame force as if they ſhould pray that he ſhould return to life again the next day, and live as long as *Lazarus* in his return. But I conſider, that it is not well, that men ſhould pretend any thing will do a man good when he dies, and yet the ſame miniſteries, and ten times more aſſiſtances are found for fourty or fifty years together to be ineffectual: Can extreme unction at laſt cure what the holy Sacrament of the Euchariſt all his life time could not do? Can prayers for a dead man do him more good then when he was alive? If *all his dayes* the man belonged to death and the dominion of ſin, and from thence could not be recovered by Sermons, and counſels, and perpetuall precepts, and frequent Sacraments, by confeſſions and abſolutions, by prayers and advocations, by externall miniſteries and internall acts, it is but too certain that his lamp cannot then be furniſhed: his extreme unction is onely then of uſe when it is made by the oil that burned in his lamp in all the dayes of his expectation and waiting for the coming of the Bridegroom.

Neither can any ſupply be made in this caſe by their practiſe of praying for the dead: though they pretend for this the faireſt precedents of the Church and of the whole world. The Heathens they ſay did it, and the Jews did it; and the Chriſtians did it; ſome were *baptized for the dead* in the dayes of the Apoſtles; and very many were *communicated*

municated for the dead * for many ages after: 'Tis true they were ſo, and did ſo: the Heathens prayed *for an eaſie grave, and a perpetuall ſpring, that Saffron would riſe* from their beds of graſſe. The Jews prayed that the ſouls of their dead might be in the garden of Eden, that they might have their part in Paradiſe, and in the world to come, and that they might hear the peace of the fathers of their generation, ſleeping in Hebron: and the Chriſtians prayed for a *joyful reſurrection*, for *mercy at the day of judgment*, for *haſtening of the coming of Chriſt*, and *the kingdom of God*; and they named all ſorts of perſons in their prayers, all I mean but wicked perſons, all but them that liv'd evil lives; they named Apoſtles, Saints and Martyrs; and all this is ſo nothing to their purpoſe, or ſo much againſt it, that the prayers for the dead uſed in the Church of Rome are moſt plainly condemned, becauſe they are againſt the doctrine and practiſes of all the world; in other forms, to other purpoſes, relying upon diſtinct doctrines, untill new opinions began to ariſe about S. *Auguſtines* time, & changed the face of the propoſition, *concerning prayers for the dead, the Church hath received no commandment from the Lord*: and therefore concerning it we can have no rules, nor proportions, but from thoſe imperfect revelations of the ſtate of departed ſouls, and the meaſures of charity, which can relate onely to the imperfection of their preſent condition, and the terrors of the day of judgement: but to think that any ſuppletory to an evil life can be taken from ſuch devotions after the ſinners are dead, may incourage a bad man to ſin, but cannot relieve him when he hath,

Tertul. de monog. S. Cyprian. lib. 1. ep. 9. Sa. Atnan. q. 33. S. Cyril myſt. cat. 5. Epiphan. Hæreſ. 75. Ang. de Hereſ. c. 33. Concil. Carth. 3. c. 29.

* Dii majorum umbris tenuem & ſine pondere terram
Spirantesq; crocos & in urna perpetuum Ver.
Iuen. Sat. 7.

But

But of all things in the world me thinks men ſhould be moſt carefull not to abuſe dying people; not onely becauſe their condition is pitiable, but becauſe they ſhall ſoon be diſcovered, and in the ſecret regions of ſouls, there ſhall be an evill report concerning thoſe men who have deceived them; and if we believe we ſhall go to that place where ſuch reports are made, we may fear the ſhame and the amazement of being accounted impoſtors in the preſence of Angels, and all the wiſe holy men of the world. To be erring and innocent is hugely pitiable and incident to mortality, *that*, we cannot help, but to deceive or to deſtroy ſo great an intereſt as is that of a ſoul, or to leſſen its advantages, by giving it trifling and falſe confidences, is injurious and intolerable. And therefore, it were very well if all the Churches of the world would be extremely curious concerning their offices and miniſteries of *the viſitation of the ſick*; that their Miniſters they ſend be holy, and prudent; that their inſtructions be ſevere and ſafe; that their ſentences be mercifull and reaſonable; that their offices be ſufficient and devout; that their attendances be frequent and long; that their deputations be ſpeciall, and peculiar; that the doctrines upon which they ground their offices be true, materiall and holy: but their ceremonies be few, and their advices wary; that their ſeparation be full of caution, their judgements not remiſſe, their remiſſions not looſe and diſſolute; and that all the whole miniſtration be made by perſons of experience and charity: for it is a ſad thing to ſee our dead go out of our hands: they live incurioufly and dye without regard, and the laſt ſcene of their life, which ſhould be dreſſed with all ſpirituall advantages, is abuſed by flattery and eaſie propoſitions, and let go with careleſneſs and folly.

My

My Lord, I have endeavoured to cure ſome part of the evill as well as I could: being willing to relieve the needs of indigent people in ſuch wayes as I can, and therefore have deſcribed the duties which every ſick man may do alone, and ſuch in which he can be aſſiſted by the Miniſter: and am the more confident that theſe my endeavours will be the better intertained, becauſe they are the firſt intire body of directions for ſick and dying people that I remember to have been publiſhed in the Church of England: In the Church of Rome there have been many, but they are dreſſed with ſuch doctrines which are ſometimes uſeleſſe, ſometimes hurtfull, and their whole deſign of aſſiſtance which they commonly yeeld, is at the beſt imperfect, and the repreſentment is too careleſſe and looſe for ſo ſevere an imployment: So that in this affair I was almoſt forced to walk alone, onely that I drew the rules and advices from the fountains of Scripture, and the pureſt channels of the primitive Church, and was helped by ſome experience in the cure of ſouls. I ſhall meaſure the ſucceſſe of my labours, not by popular noiſes or the ſentences of curious perſons, but by the advantage which good people may receive: My work here is not to pleaſe the ſpeculative part of men, but to miniſter to practiſe, to preach to the weary, to comfort the ſick, to aſſiſt the penitent, to reprove the confident, to ſtrenthen weak hands and feeble knees, having ſcarce any other poſſibilities left me of doing alms, or exerciſing that charity by which we ſhall be judged at Doomſday. It is enough for me to be an underbuilder in the Houſe of God, and I glory in the imployment, I labour in the foundations, and therefore the work needs no Apology for being plain, ſo it be ſtrong and well laid. But (my Lord) as

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mean as it is, I muſt give God thanks for the deſires and the ſtrength, and next to him, to you for that opportunity and little portion of leiſure which I had to do it in: for I muſt acknowledge it publickly (and beſides my prayers, it is all the recompence I can make you) my being quiet I owe to your Intereſt, much of my ſupport to your bounty, and many other collaterall comforts I derive from your favour and nobleneſſe. (My Lord) becauſe I much honour you, and becauſe I would do honour to my ſelf, I have written your name in the entrance of my Book: I am ſure you will intertain it becauſe the deſign related to your dear Lady, and becauſe it may miniſter to your ſpirit in the day of viſitation when God ſhall call for you to receive your reward for your charity and your noble piety, by which you have not onely endeared very many perſons, but in great degrees have obliged me to be,

Otia dasnob s, ſed qualia fecerat olim Mecœnas Flacco Virgil oque ſuo.

My Nobleſt Lord,

Your Lordſhips moſt thankfull and moſt humble

ſervant.

JER. TAYLOR.

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CHAP. I.

A generall preparation towards a holy and blessed Death: by way of consideration.

SECT. I.

Consideration of the vanity and shortnesse of Mans life.

A *Man is a bubble* (said the Greek Proverb) which *Lucian* represents with advantages and its proper circumstances, to this purpose; saying, that all the world is a storm, and Men rise up in their several generations like bubbles descending *à Jove pluvio*, from God, and the dew of Heaven, from a tear and drop of Man, from Nature and Providence: and some of these instantly sink into the deluge of their first parent, and are hidden in a sheet of Water, having had no other businesse in the world, but to be born that they might be able to die: others float up and down two or three turns, and suddenly disappear and give their place to others: and

Πομφόλυξ ὁ ἄνθρωπος.

they that live longeſt upon the face of the waters are in perpetual motion, reſtleſſe and uneaſy, and being cruſhed with a great drop of a cloud ſink into flatneſſe and a froth; the change not being great, it being hardly poſſible it ſhould be more a nothing then it was before. So is every man: He is born in vanity and ſin; he comes into the world like morning Muſhrooms, ſoon thruſting up their heads into the air, and converſing with their kindred of the ſame production, and as ſoon they turn into duſt and forgetfulneſſe; ſome of them without any other intereſt in the affairs of the world, but that they made their parents a little glad, and very ſorrowfull: others ride longer in the ſtorm; it may be until ſeven years of vanity be expired, and then peradventure the Sun ſhines hot upon their heads, and they fall into the ſhades below, into the cover of death, and darkneſſe of the grave to hide them. But if the bubble ſtands the ſhock of a bigger drop, and outlives the chances of a child, of a careleſſe Nurſe, of drowning in a pail of water, of being overlaid by a ſleepy ſervant, or ſuch little accidents, then the young man dances like a bubble, empty and gay, and ſhines like a Doves neck or the image of a rainbow, which hath no ſubſtance, and whoſe very imagery and colours are phantaſtical; and ſo he dances out the gayety of his youth, and is all the while in a ſtorm, and endures, onely becauſe he is not knocked on the head by a drop of bigger rain, or cruſhed by the preſſure of a load of indigeſted meat, or quenched by the diſorder

of

of an il placed humour: and to preserve a man alive in the midst of so many chances, and hostilities, is as great a miracle as to create him; to preserve him from rushing into nothing, and at first to draw him up from nothing, were equally the issues of an Almighty power. And therefore the wise men of the world have contended who shal best fit mans condition with words signifying his vanity and short abode. *Homer* cals a man *a leaf*, the smallest, the weakest piece of a short liv'd unsteady plant. *Pindar* cals him *the dream of a shadow*: Another, *the dream of the shadow of smoak*. But St. *James* spake by a more excellent Spirit, saying, *Our life is but a vapor*] *viz*. drawn from the earth by a cœlestial influence; made of smoak, or the lighter parts of water, tossed with every wind, moved by the motion of a Superiour body, without vertue in it self, lifted up on high, or left below according as it pleases the Sun its Foster-father. But it is lighter yet. It is but *appearing*. A phantastick vapor, an apparition, nothing real; it is not so much as a mist, not the matter of a shower, nor substantiall enough to make a cloud; but it is like *Cassiopeya*'s chair, or *Pelops* shoulder, or the circles of Heaven, φαινόμενα, for which you cannot have a word that can signifie a veryer nothing. And yet the expression is one degree more made diminutive: *A vapor* and *phantasticall*, or *a meer appearance*, and this but *for a little while* neither: the very dream, the phantasm disappears in a small time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*: A man

4 Iames 14. ἀτμὶς.

φαινόμενα

πρὸς ὀλίγον.

is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off, and is forgotten like the dream of a distracted person. The summe of all is this: *That thou art a man*, then whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

τὸ δὲ κεφάλαιον τῶν λόγων, ἄνθρωπος εἶ, οὐ μεταβολὴν θᾶττον πρὸς ὕψος, καὶ πάλιν ταπεινότητα ζῶον οὐδὲν λαμβάνει.

And because this consideration is of great usefulnesse and great necessity to many purposes of wisdom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature doth preach our funeral sermon, and cals us to look, and see, how the old Sexton *Time* throws up the earth, and digs a Grave where we must lay our sins, or our sorrowes, and sowe our bodies till they rise again in a fair, or in an intolerable eternity. Every revolution which the Sun makes about the world, divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those moneths which we have already lived, and we shal never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the Sun: Then we sleep and enter into the image of death, in which state

Nihil sibi quisquam de futuro debet promittere. Id quoq; quod tenetur per manus exit, & ipsam quam premimus horam, casus incidit. Volvitur tempus rata quidem lege, sed perobscurum.

Senec.

ſtate we are unconcerned in all the changes of the world; and if our Mothers, or our Nurſes die, or a wilde boar deſtroy our vineyards; or our king be ſick, we regard it not, but, during that ſtate, are as diſintereſt, as if our eyes were cloſed with the clay that weeps in the bowels of the earth. At the end of ſeven years, our teeth fall and die before us, repreſenting a formall prologue to the Tragedie; and ſtill every ſeven years it is oddes, but we ſhall finiſh the laſt ſcene: and when Nature, or Chance, or Vice takes our body in pieces, weakning ſome parts, and looſing others, *we taſte the grave*, and the ſolemnities of our own Funerals, firſt in thoſe parts that miniſtred to Vice, and next in them that ſerved for Ornament; and in a ſhort time even they that ſerved for neceſſity become uſeleſs, and intangled like the wheels of a broken clock. *Baldneſſe* is but a dreſſing to our funerals, the proper ornament of mourning, and of a perſon entered very far into the region and poſſeſſions of Death: And we have many more of the ſame ſignification: Gray hairs, rotten teeth, dim eyes, trembling joints, ſhort breath, ſtiffe limbs, wrinkled skin, ſhort memory, decayed appetite. Every dayes neceſſity cals for a reparation of that portion which death fed on all night when we lay in his lap, and ſlept in his outer chambers: The very ſpirits of a man prey upon the daily portion of bread and fleſh, and every meal is a reſcue from one death, and layes up for another; and while we think a thought, we die; and the clock ſtrikes, and reckons on our portion

Ut mortem citiùs venire credas, ſito jam capitis perniſſe partem.

tion of eternity; we form our words with the breath of our noſtrils, we have the leſſe to live upon for every word we ſpeak.

Thus Nature cals us to meditate of death by thoſe things which are the inſtruments of acting it; and God by all the variety of his Providence makes us ſee death every where, in all variety of circumſtances, and dreſſed up for all the fancies, and the expectation of every ſingle perſon. Nature hath given us one harveſt every year, but death hath two: and the Spring and the Autumn ſend throngs of Men and Women to charnell houſes; and all the Summer long men are recovering from their evils of the Spring, till the dog dayes come, and then the Syrian ſtar makes the ſummer deadly, and the fruits of Autumn are laid up for all the years proviſion, and the man that gathers them eats and ſurfets, and dies and needs them not, and himſelf is laid up for Eternity; and he that eſcapes till winter, onely ſtayes for another opportunity, which the diſtempers of that quarter miniſter to him, with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides diſorders for us: and the Winters cold turns them into ſharp diſeaſes, and the Spring brings flowers to ſtrew our herſe, and the ſummer gives green turfe and brambles to binde upon our graves. Calentures, and ſurfet, Cold, and Agues, are the four quarters of the year, and all miniſter to Death, and you can go no whither, but you tread upon a dead mans bones.

The wild fellow in *Petronius* that eſcaped upon a broken table from the furies of a ſhip-

wrack,

wrack, as he was ſunning himſelf upon the rocky ſhore, eſpied a man rolled upon his floating bed of waves, ballaſted with ſand in the folds of his garment, and carried by his civil enemy the ſea towards the ſhore to finde a grave, & it caſt him into ſome ſad thoughts: that peradventure this mans wife in ſome part of the Continent, ſafe and warme, looks next moneth for the good mans return; or it may be his ſon knowes nothing of the tempeſt; or his father thinks of that affectionate kiſs which ſtill is warm upon the good old mans cheek ever ſince he took a kinde farewell; and he weeps with joy to think how bleſſed he ſhall be when his beloved boy returnes into the circle of his Fathers Arms. Theſe are the thoughts of mortals, this is the end and ſum of all their deſignes: a dark night, and an ill Guide, a boyſterous ſea, and a broken Cable, a hard rock, and a rough winde daſh'd in pieces the fortune of a whole family, and they that ſhall weep loudeſt for the accident, are not yet entered into the ſtorm, and yet have ſuffered ſhipwrack. Then looking upon the carcaſſe, he knew it, and found it to be the Maſter of the ſhip, who the day before caſt up the accounts of his patrimony and his trade, and named the day, when he thought to be at home: ſee how the man ſwims who was ſo angry two dayes ſince; his paſſions are becalm'd with the ſtorm, his accounts caſt up, his cares at an end, his voyage done, and his gains are the

Navigationes longas & peregrinatis littoribus alienis, feros in patriam reditus proponimus militiam, & caſtrenſium laborum tarda manu pretia, procurationes, officiorumq; per officia proceſſus cum interim ad latus mors eſt: quæ quoniam nunquam cogitatur niſi aliena, ſubinde nobis ingerantur mortalitatis exempla, non diutius quàm miramur hæſura. Senec.

ſtrange events of death, which whether they be good or evill, the men that are alive, ſeldome trouble themſelves concerning the intereſt of the dead.

But ſeas alone do not break our veſſel in pieces: Every where we may be ſhipwracked. A valiant General when he is to reap the harveſt of his crowns and triumphs, fights unproſperouſly, or fals into a Fever with joy and wine, and changes his Lawrel into Cypreſs, his triumphall chariot to an Hearſe; dying the night before he was appointed to periſh in the drunkenneſſe of his feſtivall joyes. It was a ſad arreſt of the looſeneſs and wilder feaſts of the French Court, when their K. [*Henry* 2.] was killed really by the ſportive image of a fight. And many brides have died under the hands of Paranymphs and Maidens dreſſing them for uneaſy joy, the new and undiſcerned chains of marriage: according to the ſaying of *Beuſirah* the wiſe Jew, *'The Bride went 'into her chamber, and knew not what ſhould 'befal her there.* Some have been paying their vows, and giving thanks for a proſperous return to their own houſe, and the roof hath deſcended upon their heads, and turned their loud religion into the deeper ſilence of a grave. And how many teeming mothers have rejoiced over their ſwelling wombs, and pleaſed themſelves in becoming the chanels of bleſſing to a family; and the Midwife hath quickly bound their heads and feet, and carried them forth to buriall? Or elſe the birth-day of an Heir hath ſeen the Coffin of the Father brought into the houſe, and the divided

Quia lex eadem manet omnes.
Gemitum dare ſorte ſub una
Cognataq; funera nobis,
Aliena in morte dolere.

vided Mother hath been forced to travel twice, with a painfull birth, and a ſadder death. Prud. Hymn. exequiis defunctor.

There is no ſtate, no accident, no circumſtance of our life, but it hath been ſowred by ſome ſad inſtance of a dying friend: a friendly meeting often ends in ſome ſad miſchance, & makes an eternall parting: and when the Poet *Eſchylus* was ſitting under the wals of his houſe, an Eagle hovering over his bald head, miſtook it for a ſtone, and let fall his oyſter, hoping there to break the ſhell, but pierced the poor mans skull.

Death meets us every where, and is procured by every inſtrument, and in all chances, and enters in at many doors: by violence, and ſecret influence, by the aſpect of a ſtar, and the ſtink of a miſt, by the emiſſions of a cloud, and the meeting of a vapor, by the fall of a chariot, and the ſtumbling at a ſtone, by a full meal, or an empty ſtomach, by watching at the wine, or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by ſleeping nights, or ſleeping dayes, by water frozen into the hardneſſe, and ſharpneſſe of a dagger, or water thaw'd into the floods of a river; by a hair, or a raiſin, by violent motion, or ſitting ſtil, by ſeverity or diſſolution, by Gods mercy, or Gods anger, by every thing in providence, and every thing in manners, by every thing in nature and every thing in chance. *Eripitur perſona, manet res*, we take pains to heap up things uſefull to our life, and get our death in the purchaſe; and the perſon is ſnatched away, and the goods remain: Autubi mors non eſt ſi jugulatis aquæ? Martial.

---Currit mortalibus ævum,
Nec naſci bis poſſe datur;
fugit hora rapitq;
Tartareus torrens, ac ſecum ferre ſub umbras.
Si qua animo placue ere-gat--- Sil. Ital. l. 15.

and all this is the law and constitution of nature, it is a punishment to our sins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are strong as destiny, and immutable as the eternall laws of God.

I have conversed with some men who rejoiced in the death or calamity upon others, and accounted it as a judgement upon them, for being on the other side, and against them in the contention: but within the revolution of a few moneths the same man met with a more uneasy and unhandsome death: which when I saw, I wept, and was afraid: for I knew that it must be so with all men, *for we also shall die and end our quarrels and contentions by passing to a finall sentence.

* Τέθνασθι, κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτέ τοκεν δὴ Ζεὺς ἐθέλῃ τελέσαι. Il. χ.

SECT. II.

The Consideration reduced to practice.

IT will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in circumstances, for so we shall be more apt to practice those Rules, the doctrine of which is consequent to this consideration. * It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spitefulnesse of youth, and the fair cheeks and full eyes of child-

childehood, from the vigorousneſs, and ſtrong flexure of the joints of five and twenty, to the hollowneſſe and dead paleneſſe, to the loathſomneſs and horrour of a three dayes burial, and we ſhall perceive the diſtance to be very great, and very ſtrange. But ſo have I ſeen a Roſe newly ſpringing from the cleſts of its hood, and at firſt it was fair as the Morning, and full with the dew of heaven, as a Lambs fleece; but when a ruder breath had forced open its virgin modeſty, and diſmantled its too youthfull and unripe retirements, it began to put on darkneſs, and to decline to ſoftneſs, and the ſymptomes of a ſickly age; its bowed the head, and broke its ſtalk, and at night having loſt ſome of its leaves, and all it beauty, it fell into the portion of weeds and outworn faces: the ſame is the portion of every man, and every woman; the heritage of worms and ſerpents, rottenneſſe and cold diſhonour, and our beauty ſo changes that our acquaintance quickly knew us not, & that change mingled with ſo much horrour, or elſe meets ſo with our fears and weak diſcourſings, that they who ſix hours ago tended upon us, either with charitable or ambitious ſervices, cannot without ſome regret ſtay in the room alone where the body lyes ſtripped of its life and honour. I have read of a fair young German Gentleman, who living, often refuſed to be pictured, but put off the importunity of his friends deſire, by giving way that after a few dayes buriall they might ſend a painter to his vault, and if they ſaw cauſe for it, draw the image of *his death unto the life*. They did ſo, and found

Anceps forma bonum mortalibus.

his

Exigui donum breve temporis.
Ut fulgor teneris qui radiat genis
Momento rapitur, nullaq; non dies
Formosi spolium corporis abstulit.
Senec.

his face half eaten, and his midriffe and back-bone full of serpents, and so he stands pictured among his armed Ancestors. So does the fairest beauty change, and it will be as bad with you and me; and then, what servants shal we have to wait upon us in the grave, what friends to visit us, what officious people to cleanse away the moist and unwholesome cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funerall.

This discourse will be useful, if we consider and practise by the following Rules and considerations respectively.

Rape, congere aufer, posside, relinquendum est Martial.

1. All the Rich, and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that shall be left will be this, that all the neighbours shall say he died a rich man: and yet his wealth will not profit him in the grave, but hugely swell the sad accounts of Doomsday; And he that kils the Lords people with unjust or ambitious wars for an unrewarding interest, shall have this character, that he threw away all the dayes of his life, that one year might be reckoned with his Name, and computed by his reign, or consulship; and many men by great labors and affronts, many indignities and crimes labour onely for a pompous Epitaph, and a loud title upon their Marble, whilest those into whose possessions their

Annos omnes prodegit ut ex eo annus unus numeretur, & per mille indignitates laboravit in titulum sepulchri. Senec.

Jam eorum præbendas alii possident, & nescio utrum de iis cogitant. Gerson.

their heirs, or kinred are entered, are forgotten, and lie unregarded as their ashes, and without concernment or relation, as the turfe upon the face of their grave. * A man may read a Sermon, the best and most passionate that ever men preached, if he shall but enter into the sepulchres of Kings. In the same Escuriall where the Spanish Princes live in greatnesse and power, and decree war or peace, they have wisely placed a cœmeterie where their ashes and their glory shall sleep till time shall be no more: and where our Kings have been crowned, their Ancestors lay interred, and they must walk over their Grandsires head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from cieled roofs to arched coffins, *from living like Gods to die like Men.* There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to sully and dash out the dissembling colours of a lustfull, artificiall, and imaginary beauty. There the warlike and the peacefull, the fortunate and the miserable, the beloved and the despised Princes mingle their dust, and pay down their symbol of Mortality, and tell all the world, that when we die, our ashes shall be equall to Kings, and our accounts easier, and our pains or our crowns shall be lesse. * To my apprehension it is a sad record which is left by *Athenæus* concerning *Ninus* the great Assyrian Monarch, whose life and death is summed up in these words: 'Ninus the As-

'syrian

... Me veterum frequens.
Memphis Pyramidum docet,
Me pressæt nullo lachryma gloriæ.

Me profecta jacentium, passim
Per populos Busta Quiritium
Et vilis Zephyro jocus, jactati cineres & procerum rogi.
Lyric. Cal. l. 2. od. 27.

'Syrian had an Ocean of gold, and other 'riches more than the sand in the Caspian 'sea: he never saw the stars, and perhaps 'he never desired it; he never stirred up the 'holy fire among the *Magi*, nor touched his 'God with the sacred rod according to the 'Laws; he never offered sacrifice, nor wor-'shipped the Deity, nor administred justice, 'nor spake to his people, nor numbered 'them; but he was most valiant to eat and 'drink, and having mingled his wines he 'threw the rest upon the stones: This man 'is dead: Behold his Sepulchre, and now 'hear where *Ninus* is. Sometimes I was *Ni-*'*nus*, and drew the breath of a living man, 'but now am nothing but clay. I have no-'thing but what I did eat, and what I served 'to my self in lust [that was and is all my 'portion:] the wealth with which I was '[esteemed] blessed, my enemies meeting 'together shall bear away, as the mad *Thy-*'*ades* carry a raw Goat, I am gone to Hell, 'and when I went thither, I neither carried 'Gold, nor Horse, nor silver Chariot. I that 'wore a Miter, am now a little heap of dust.

Ἀθανασία δ' ἐκ ἔστιν οὐδ' ἂν συναγαγῇς
Τὰ Ταντάλου τάλαντ' ἐκεῖνα λεγόμενα,
Ἀλλ' ἀπώλειαν, ᾗ ταῦτα καταλήψεις τινί.
Menand.

* I know not any thing that can better represent the evill condition of a wicked man, or a changing greatnesse. From the greatest secular dignity to dust, and ashes, his nature bears him; and from thence to hell his sins carry him, and there he shall be for ever under the dominion of chains and divels, wrath, and an intolerable calamity. This is the reward of an unsanctified condition, and a greatnesse ill gotten, or ill administred.

2. Let

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far distant events, and accidentall contingencies. This day is mine and yours, but *ye know not what shall be on the morrow*: and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight and undiscerned as are the Phantasms that make a Chrysome child to smile: so that we cannot discern what comes hereafter, unless we had a light from Heaven, brighter than the vision of an Angel, even the Spirit of Prophesie. Without revelation we cannot tell whether we shall eat to morrow, or whether a Squinzy shall choak us: and it is written in the unrevealed folds of Divine Predestination, that many who are this day alive, shall to morrow be laid upon the cold earth, and the women shall weep over their shroud, and dresse them for their funeral. St. *James* in his Epistle notes the folly of some men his contemporaries, who were so impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would consult Astrologers and witches, Oracles and devils what should befall them the next Calends? what should be the event of such a voyage, what God had written in his book concerning the successe of battels, the Election of Emperors, the heir of families, the price of Merchandise, the return of the Tyrian fleet, the rate of Sidonian Carpets, and as they were taught by the crafty and lying Dæmons, so they would expect the issue; and often-

τὸ σήμερον μέλλομεν, τὸ δ' αὔριον οὐδείς;

Quid sit futurum cras fuge quærere. Et quem fors dierum Cunq; dabit, lucro appone. Horat.

oftentimes by diſpoſing their affairs in order toward ſuch events, really did produce ſome little accidents according to their expectation; and that made them truſt the Oracles in greater things, and in all. Againſt this he oppoſes his Counſel, that we ſhould not ſearch after forbidden records, much leſſe by uncertain ſignifications: for whatſoever is diſpoſed to happen by the order of natural cauſes, or civil counſels, may be reſcinded by a peculiar degree of providence, or be prevented by the death of the intereſted perſons; who while their hopes are full, and their cauſes conjoyned, and the work brought forward, and the ſickle put into the harveſt, and the firſt fruits offered, and ready to be eaten, even then if they put forth their hand to an event that ſtands but at the door, at that door their body may be carried forth to buriall, before the expectation ſhall enter into fruition. When *Richilda* the Widow of *Albert* Earl of Eberſberg had feaſted the Emperour *Henry III.* and petitioned in behalf of her Nephew *Welpho* for ſome lands formerly poſſeſſed by the Earl her husband; juſt as the Emperour held out his hand to ſignifie his conſent, the chamber floor ſuddenly fell under them, and *Richilda* falling upon the edge of a bathing veſſell, was bruiſed to death, and ſtayed not to ſee her Nephew ſleep in thoſe lands which the Emperour was reaching forth to her, and

Nec Babylonios tentaris numeros,
Ut melius quicquid erit, pati,
Seu plures hyemes, ſeu tribuit Iupiter ultimam. Horat.
Incertam fruſtra mortales funeris horam,
Quæritis, & qua ſit mors aditura via.
Pœna minor certam ſubito perferre ruinam,
Quod timeas gravius ſuſtinuiſſe diu.
Catul. eleg. 1. 29

and placed at the door of reſtitution.

3. As our *hopes* muſt be confined, ſo muſt our *deſignes*; let us not project long deſignes; crafty plots, and diggings ſo deep that the intrigues of a deſign ſhall never be unfolded till our Grand-children have forgotten our vertues or our vices. The work of our ſoul is cut ſhort, facile, ſweet and plain, and fitted to the ſmall portions of our ſhorter life: and as we muſt not trouble our iniquity, ſo ſo neither muſt we intricate our labour and purpoſes with what we ſhal never injoy. This rule does not forbid us to plant Orchards which ſhall feed our Nephews with their fruit; for by ſuch proviſions they do ſomething towards an imaginary immortality, and do charity to their Relatives: but ſuch projects are reproved which diſcompoſe our preſent duty by long and future deſignes; ſuch which by caſting our labours to events at diſtance, make us leſſe to remember our death ſtanding at the door. It is fit for a man to work for his dayes wages, or to contrive for the hire of a week, or to lay a train to make proviſions for ſuch a time as is within our eye, and in our duty, and within the uſuall periods of Mans life, for whatſoever is made neceſſary, is alſo made prudent; but while we plot and buſie our ſelves in the toils of an ambitious war, or the levies of a great eſtate, Night enters in upon us, and tells all the world, how like fools we lived, and how deceived and miſerably we died. *Seneca* tels of *Senecio Cornelius*, a man crafty in getting,

Certa amittimus dum incerta petimus, atq; hoc evenit in labore at q; in dolore u: mors obrepat interim. Plaut. Pſeud.

Quid brevi fortes jaculemur ævo
Multa? Fabu'æq;
Iam te premet nox, Manes,
Et domus exilis Plutonia. Horat.

Epiſt. 10.

and

and tenacious in holding a great estate, & one who was as diligent in the care of his body, as of his money, curious of health as of his possessions; that he all day long attended upon his sick and dying friend; but when he went away was quickly comforted, supped merrily, went to bed cheerfully, and on a sudden being surprized by a Squinzy, scarce drew his breath untill the Morning, but by that time died, being snatched from the torrent of his fortune, and the swelling tide of wealth, and a likely hope bigger than the necessities of ten men. This accident was much noted then in Rome, becaus it happened in so great a fortune, and in the midst of wealthy designes; and presently it made wise men to consider, how imprudent a person he is, who disposes of ten years to come, when he is not Lord of to morrow.

Ille enim ex futuro ius-spenditur, cui irrirum est praesens Senec.

4. Though we must not look so far off, and prey abroad, yet we must be busie neer at hand; we must with all arts of the Spirit seise upon the present, becaus it passes from us while we speak, and becaus in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower which shall quickly cease dropping from above, and quickly cease running in our chanels here below; This instant will never return again, and yet it may be this instant will declare, or secure the fortune of a whole eternity. The old Greeks and Romanes taught us the prudence of this rule: but Christianity teaches us the Religion of it. They so seized upon the present, that they would lose nothing of the dayes pleasure.

Let

Let us eat and drink, for to morrow we shall die; that was their philosophie; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish: *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with Nard; for God bids you to remember death*; so the Epigrammatist speaks the sense of their drunken Principles. Something towards this signification is that of *Solomon, There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour, for that is his portion, for who shall bring him to see that which shall be after him?* But although he concludes all this to be vanity, yet because it was the best thing yet commonly known * that they should seize upon the present with a temperate use of permitted pleasures, I had reason to say that Christianity taught us to to turn this into religion. For he that by a present and a constant holinesse secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

Ætate fruere, mobili cursu fugit. Senec.

Martial. l. 2. epig. 59.

Eccles. 3. 12 & c 4. 24.

* Amici dum vivimus, vivamus
πῖνε λέγει τὸ γλύμμα καὶ ἔσθιε καὶ
περίκεισο
Ἄνθεα. τοιοῦτοι γίγνομεθ' ἐξαπίνης.
Hoc etiam faciunt ubi discubuere tenentq;
Pocula sæpe homines, & inumbrant ora coronis
Ex animo ut dicant, brevis est hic fructus homillis,
Iam fuerit neq; post unquam revocare licebit.
Luccret. lib. 3.

To the purpose of this rule is that collect of

of *Tuscan* Hieroglyphicks which we have from *Gabriel Simeon*. 'Our life is very short, 'beauty is a cozenage, money is false and 'fugitive, Empire is odious, and hated by 'them that have it not, and uneasie to them 'that have; victory is alwayes uncertain, and 'peace most commonly is but a fraudulent 'bargain; old age is miserable, death is the 'period, and is a happy one if it be not sow-'red by the sins of our life: but nothing con-'tinues but the effects of that wisdom which 'imployes the present time in the acts of a ho-'ly religion, and a peaceable conscience: for they make us to live even beyond our funerals, enbalmed in the spices and odours of a good name, and entombed in the grave of the holy Jesus, where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a dayes abode, and our age is like that of a flie, and contemporary with a gourd, we must look somewhere else for an abiding city, a place in another countrey to fix our house in, whose wals and foundation is God, where we must find rest, or else be restless for ever. For whatsoever ease we can have or fancy here is shortly to be changed into sadnesse, or tediousnes, it goes away too soon like the periods of our life; or stayes too long, like the sorrowes of a sinner: its own wearinesse or a contrary disturbance is its load; or it is eased by its revolution into vanity and forgetfulnesse; and where either there is sorrow or an end of joy, there can be no

Quis sapiens bono
Confidat fragili? dum licet, utere:
Tempus sed tacitum
subruit: hora
Semper præterita de-
terior subit.
Hippol:

no true felicity: which becauſe it muſt be had by ſome inſtrument, and in ſome period of our duration, we muſt carry up our affections to the manſions prepared for us above, where eternity is the meaſure, felicity is their ſtate, Angels are the Company, the Lamb is the light, and God is the portion, and inheritance.

SECT. III.

Rules and ſpiritual Arts of lengthening our dayes, and to take off the objection of a ſhort life.

IN the accounts of a mans life we do not reckon that portion of dayes in which we are ſhut up in the priſon of the womb: we tell our years from the day of our Birth: and the ſame reaſon that makes our reckoning to ſtay ſo long, ſayes alſo that then it begins too ſoon. For then we are beholden to others to make the account for us: for we know not of a long time, whether we be alive or no, having but ſome little approaches and ſymptoms of a life. To feed, and ſleep, and move a little, and imperfectly, is the ſtate of an unborn child; and when it is born, he does no more for a good while; and what is it that ſhall make him to be eſteemed to live the life of a man? and when ſhall that account begin? For we ſhould be loath to have the accounts of our age taken by the meaſures of a beaſt: and fools and diſtracted perſons

persons are reckoned as *civilly dead*, they are no parts of the Common-wealth, nor subject to Lawes, but secured by them in Charity, and kept from violence as a man keeps his Ox; and a third part of our life is spent, before we enter into a higher order, into the state of a man.

2. Neither must we think, that the life of a man begins when he can feed himself or walk alone when he can fight, or beget his like; for so he is contemporary with a camel, or a cow; but he is first a man when he comes to a certain, steady use of reason, according to his proportion, and when that is, all the world of men cannot tell precisely. Some are called *at age*, at fourteen, some at one and twenty, some never; but all men late enough; for the life of a man comes upon him slowly and insensibly. But as when the Sun approaches towards the gates of the morning, he first opens a little eye of Heaven, and sends away the Spirits of darkness, and gives light to a cock, and cals up the lark to Mattins, and by and by gilds the fringes of a cloud, and peeps over the Eastern hils, thrusting out his golden horns, like those which decked the brows of *Moses* when he was forced to wear a vail, because himself had seen the face of God; and still while a man tels the story, the Sun gets up higher, till he showes a fair face and a full light, and then he shines one whole day, under a cloud often, sometimes weeping great and little showers, and sets quickly: so is a mans reason and his life. He first begins to perceive himself to see or taste, making little reflexi-

ons

ons upon his actions of ſenſe, and can diſcourſe of flies and dogs, ſhels and play, horſes and liberty; but when he is ſtrong enough to enter into arts and little inſtitutions, he is at firſt entertained with trifles and impertinent things, not becauſe he needs them, but becauſe his underſtanding is no bigger: and little images of things are laid before him, like a cock-boat to a whale, onely to play withall: but before a man comes to be wiſe he is half dead with gouts and conſumptions, with Catarrhes and aches, with ſore eyes, and a worn out body: ſo that if we muſt not reckon the life of a man but by the accounts of his reaſon, he is long before his ſoul be dreſſed; and he is not to be called a man without a wiſe and an adorned ſoul, a ſoul at leaſt furniſhed with what is neceſſary towards his wel-being; but by that time his ſoul is thus furniſhed, his body is decayed; and then you can hardly reckon him to be alive, when his body is poſſeſſed by ſo many degrees of death.

3. But there is yet another arreſt. At firſt he wants ſtrength of body, and then he wants the uſe of reaſon, and when that is come, it is ten to one, but he ſtops by the impediments of vice, and wants the ſtrength of the *ſpirit*; and we know that *Body* and *Soul* and *Spirit* are the conſtituent parts of every Chriſtian man. And now let us conſider, what that thing is, which we call *years of diſcretion*? The young man is paſſed his Tutors, and arrived at the bondage of a captive ſpirit; he is run from diſcipline, and is let looſe to paſſion; the man by this time hath wit enough

nough to chuſe his vice, to act his luſt, to court his miſtreſſe, to talk confidently, and ignorantly, and perpetually, to deſpiſe his betters, to deny nothing to his appetite, to do things, that when he is indeed a man he muſt for ever be aſhamed of; for this is all the diſcretion that moſt men ſhow in the firſt ſtage of their Manhood; they can diſcern good from evill; and they prove their skill by leaving all that is good, and wallowing in the evils of folly, and an unbridled appetite. And by this time, the young man hath contracted vitious habits, and is a beaſt in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his underſtanding, and that is a ſad death; and he is dead in treſpaſſes and ſins, and that is a ſadder: ſo that he hath no life but a naturall, the life of a beaſt or a tree; in all other capacities he is dead; he neither hath the intellectual, nor the ſpirituall life, neither the life of a man, nor of a Chriſtian; and this ſad truth laſts too long. For old age ſeiſes upon moſt men while they ſtill retain the mindes of boyes and vitious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things uſeleſſe and hurtfull, and filling up all the dimenſions of their abode with buſineſſe of empty affairs, being at leiſure to attend no vertue: they cannot pray, becauſe they are buſie, and becauſe they are paſſionate: they cannot communicate, becauſe they have quarrels and intrigues of perplexed cauſes, complicated hoſtilities, and things of the world; and there

therefore they cannot attend to the things of God, little conſidering, that they muſt find a time to die in; when death comes, they muſt be at leaſure for that. Such men are like Sailers looſing from a port, and roſt immediatly with a perpetuall tempeſt laſting till their cordage crack, and either they ſink, or return back again to the ſame place: they did not make a voiage, though they were long at ſea. The buſineſſe and impertinent affairs of moſt men, ſteal all their time, and they are reſtleſſe in a fooliſh motion; but this is not the progreſſe of a man; he is no further advanc'd in the courſe of a life though he reckon many years: for ſtill his ſoul is childiſh, and trifling like an unraught boy.

Bis jam Conſul trig ſimus inflat
E numerat paucos vixiſſe vita dies.

If the parts of this ſad complaint find their remedy, we have by the ſame inſtruments alſo cured the evils and the vanity of a ſhort life. Therefore,

1. Be infinitely curious you do not ſet back your life in the accounts of God by the intermingling of criminall actions, or the contracting vitious habits. There are ſome vices which carry a ſword in their hand, and cut a man off before his time. There is a *ſword of the Lord*, and there is *a ſword of a man*; and there is *a ſword of the Devi*. Every vice of our own managing in the matter of carnality, of luſt, or rage, ambition or revenge, is a ſword of Satan put into the hands of a man: Theſe are the deſtroying Angels; ſin is the *Apollyon*, the *Deſtroyer* that is gone out, not *from the Lord*, but *from the Tempter*; and we hug the poiſon, and twiſt willingly with the vipers, till they bring us into the

Regions of an irrecoverable sorrow. We use to reckon persons as good as dead, if they have lost their limbs and their teeth, and are confined to an Hospital, and converse with none but Surgeons and Physicians, Mourners and Divines, those *pollinctores*, the Dressers of bodies and souls to Funeral: but it is worse when the soul, the principle of life is imployed wholly in the offices of death: and that man was worse then dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and set into a soft couch, asked his slaves, *An ego jam sedeo?* Do I now sit? The beast was so drown'd in sensuality & the death of his soul, that whether he did sit or no, he was to believe another. Idleness and every vice is as much of death as a long disease is, or the expence of ten years: and she that lives in pleasures is dead while she liveth (saith the Apostle) and it is the style of the Spirit concerning wicked persons, *They are dead in trespasses and sins.* For as every sensuall pleasure, and every day of idleness and useless living lops off a little branch from our short life; so every deadly sin, and every habituall vice does quite destroy us: but innocence leaves us in our naturall portions, and perfect period; we lose nothing of our life, if we lose nothing of our souls health; and therefore he that would live a full age must avoid a sin, as he would decline the Regions of death, and the dishonours of the grave.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of

of reaſon and ſober counſels, of Religion and the Spirit, and then we ſhall have no reaſon to complain that our abode on earth is ſo ſhort: Many men find it long enough, and indeed it is ſo to all ſenſes. But when we ſpend in waſte, what God hath given us in plenty, when we ſacrifice our youth to folly, our manhood to luſt and rage, our old age to covetouſneſſe and irreligion, not beginning to live till we are to die, deſigning that time to vertue which indeed is infirm to every thing, and profitable to nothing, then we make our lives ſhort, and luſt runs away with all the vigorous and healthfull part of it; and pride and animoſity ſteal the manly portion, and craftineſſe and intereſt poſſeſſe old age; *ex pleno & abundanti perdimus*; we ſpend as if we had too much time, and knew not what to do with it: we fear every thing like weak and ſilly mortals; and deſire ſtrangely and greedily as if we were immortall: we complain our life is ſhort, and yet we throw away much of it, and are weary of many of its parts: We complain the day is long, and the night is long, and we want company, and ſeek out arts to drive the time away, and then weep becauſe it is gone too ſoon. But ſo the treaſure of the *Capitol* is but a ſmall eſtate when *Cæſar* comes to finger it, and to pay with it all his Legions; and the revenue of all Egypt, and the Eaſtern provinces was but a little ſumme when they were to ſupport the luxury of *Marc. Antony*, and feed the riot of *Cleopatra*: But a thouſand crowns is a vaſt proportion to be ſpent in the cottage of a frugall perſon, or to feed a Hermit. Juſt

Ædepol proinde ut bene vivitur, diu vivitur. Trinum, Non accepimus brevem vitam, ſed fecimus, nec inopes ejus, ſed prodigi ſumus. Senec.

so is our life; it is too short to serve the Ambition of a haughty prince, or an usurping Rebel: too little time to purchase great wealth, to satisfie the pride of a vain-glorious fool, to trample upon all the enemies of our just, or unjust interest; but for the obtaining vertue, for the purchase of sobriety and modesty, for the actions of Religion God gave us time sufficient, if we *make the out-goings of the Morning and Evening*, that is our infancy and old age to be taken into the computations of a man. Which we may see in the following particulars.

1. If our childhood being first consecrated by a forward baptisme, it be seconded by a holy education, and a complying obedience; If our youth be chast and temperate, modest and industrious, proceeding through a prudent and sober Manhood to a religious old age; then we have lived our whole duration, and shall never die, but be changed in a just time to the preparations of a better, and an immortall life.

Sed potes, Puteli, geminare magna
Secula famæ.
Quem sui raptum gemuere cives,
Hic diu visit. Sibi quisq; famam
Scribat hæredem: rapiunt avaræ
Cæteras Lunæ.

2. If besides the ordinary returnes of our prayers and periodical and festival solemnities, and our seldome communions, we would allow to religion and the studies of wisdom, those great shares that are trifled away upon vain sorrow, foolish mirth, troublesome ambition, busy covetousnesse, watchfull lust, and impertinent amours, and balls and revellings and banquets, all that which was spent vitiously, and all that time

that

that lay fallow and without imployment, our ſum would quickly amount to a great ſum. *Toſtatus Abulenſis* was a very painful perſon, and a great Clerk, and in the dayes of his manhood he wrote ſo many books, and they not ill ones, that the world computed a ſheet for every day of his life; I ſuppoſe they meant, after he came to the uſe of reaſon, and the ſtate of a man: and *John Scotus* died about the two and thirtieth year of his age: and yet beſides his publick diſputations, his daily Lectures of Divinity in publick and private, the Books that he wrote being lately collected and printed at Lyons, do equall the moſt volumes of any two of the moſt voluminous Fathers of the Latine Church. Every man is not inabled to ſuch imployments, but every man is called and inabled to the works of a ſober and religious life: and there are many Saints of God that can reckon as many volumes of religion, and mountains of piety, as thoſe others did of good books. S. *Ambroſe* (and I think from his example, S. *Auguſtine*) divided every day into three tertia's of imployment: eight hours be ſpent in the neceſſities of nature and recreation: eight hours in charity and doing aſſiſtance to others; diſpatching their buſineſſes, reconciling their enmities, reproving their vices, correcting their errours, inſtructing their ignorances, tranſacting the affairs of his Dioceſſe: and the other eight hours he ſpent in ſtudy, and prayer. If we were thus minute and curious in the ſpending our time, it is impoſſible but our life would ſeem very long. For

ſo have I ſeen an amorous perſon tell the minutes of his abſence from his fancied joy, and while he told the ſands of his hour-glaſſe, or the throbs and little beatings of his watch, by dividing an hour into ſo many members, he ſpun out its length by number, and ſo tranſlated a day into the tediouſneſſe of a moneth. And if we tell our dayes by Canonicall hours of prayer, our weeks by a conſtant revolution of faſting days, or days of ſpeciall devotion, and over all theſe draw a black Cypreſſe, a veil of penitentiall ſorrow, and ſevere mortification, we ſhall ſoon anſwer the calumny and objection of a ſhort life. He that governes the day and divides the hours, haſtens from the eyes and obſervation of a merry ſinner, but loves to ſtand ſtill, and behold, and tell the ſighs, and number the groans, and ſadly delicious accents of a grieved penitent. It is a vaſt work that any man may do if he never be idle: and it is a huge way that a man may go in vertue, if he never goes out of his way by a vitious habit, or a great crime: and he that perpetually reads good books, if his parts be anſwerable, will have a huge ſtock of knowledge. It is ſo in all things elſe. Strive not to forget your time, and ſuffer none of it to paſſe undiſcerned, and then meaſure your life, and tell me how you find the meaſure of its abode. However, *the time we live is worth the money we pay for it*: and therefore it is not to be thrown away.

3. When vitious men are dying, and ſcar'd with the affrighting truths of an evill conſcience, they would give all the world for a year,

a year, for a moneth: nay we read of ſome that called out with amazement *induciasuſque ad mane, truce but till the morning*: and if that year, or ſome few moneths were given, thoſe men think they could do miracles in it. And let us a while ſuppoſe what *Dives* would have done if he had been looſed from the pains of hell, and permitted to live on earth one year. Would all the pleaſures of the world have kept him one year from the Temple? would he not perpetually have been under the hands of Prieſts, or at the feet of the Doctors, or by *Moſes* chair, or attending as near the Altar as he could get, or relieving poor *Lazars*, or praying to God, and crucifying all his ſin? I have read of a Melancholy perſon who ſaw hell but in a dream or viſion, and the amazement was ſuch, that he would have choſen ten times to die, rather then feel again ſo much of that horrour, and ſuch a perſon cannot be fancied, but that he would ſpend a year in ſuch holineſſe, that the religion of a few moneths would equal the devotion of many years, even of a good man. Let us but compute the proportions. If we ſhould ſpend all our years of reaſon ſo as ſuch a perſon would ſpend that one, can it be thought that life would be ſhort and trifling in which he had performed ſuch a religion, ſerved God with ſo much holineſſe, mortified ſin with ſo great a labour, purchaſed vertue at ſuch a rate, and ſo rare an induſtry? It muſt needs be that ſuch a man muſt die when he ought to die, and be like ripe and pleaſant fruit falling from a fair tree and gathered in-

to baskets for the planters uſe: He that hath done all his buſineſs, and is begotten to a glorious hope by the ſeed of an immortall Spirit, can never die too ſoon, nor live too long.

Huic neq; defungi vitium eſt, nec vivere pulchrum; Cura fuit rectè vivere, ſicq; mori.

Xerxes wept ſadly when he ſaw his army of 1000000 men, becauſe he conſidered that with in a hundred years all the youth of that army ſhould be duſt and aſhes: and yet as *Seneca* well obſerves of him, he was the man that ſhould bring them to their graves; and he conſumed all that army in two years, for whom he feared, and wept the death after an hundred. Juſt ſo we do all. We complain that within thirty or fourty years, a little more, or a great deal leſſe we ſhall deſcend again into the bowels of our Mother, and that our life is too ſhort for any great imployment; and yet we throw away five and thirty years of our fourty, and the remaining five we divide between art and nature, civility and cuſtomes, neceſſity and convenience, prudent counſels and religion: but the portion of the laſt, is little and contemptible, and yet that little is all that we can prudently account of our lives: We bring that fate and that death near us, of whoſe approach we are ſo ſadly apprehenſive.

4. In taking the accounts of your life do not reckon by great diſtances, and by the periods of pleaſure, or the ſatisfaction of your hopes, or the ſtating your deſires: but let every intermedial day and hour paſs with obſervation. He that reckons he hath lived

but

out ſo many harveſts, thinks, they come not often enough, and that they go away too ſoon. Some loſe the day with longing for the night, and the night in waiting for the day Hope and phantaſtick expectations ſpend much of our lives; and while with paſſion we look for a coronation, or the death of an enemy or a day of joy, paſſing from fancy to poſſeſſion without any intermedial notices, we throw away a precious year, and uſe it but as the burden of our time, fit to be pared off, and thrown away, that we may come at thoſe little pleaſures which firſt ſteal our hearts, and then ſteal our life.

In ſpe viventibus, proximum iquodq; tempus elabitur, ſubitq; aviditas temporis, & miſerrimus, atq; miſerrima omnia efficiens metus mortis. Ex hac autem indigentia timor naſcitur, & cupiditas futuri exedens animum. Senec.

5. A ſtrict courſe of piety is the way to prolong our lives in the naturall ſenſe, and to add good portions to the number of our years: and ſin is ſometime by naturall cauſalities, very often by the anger of God, and the Divine judgement, a cauſe of ſudden and untimely death. Concerning which I ſhall add nothing (to what I have ſomewhere elſe * ſaid of this article) but only the obſervation of *Epiphanius*: that for 3332 years, even to the twentieth age, there was not one example of a ſon that died before his Father, but the courſe of nature was kept, that he who was firſt born in the deſcending line did firſt die (I ſpeak of naturall death, and therefore *Abel* cannot be oppoſed to this obſervation) till that *Terah* the Father of *Abraham* taught the people a new religion, to make images of clay and worſhip them; and concerning him it was

* Life of Chriſt, part. 3. diſc. 14. Lib. 1 Tom. 1. Panar. ſect. 6.

first remarked, that *Haran died before his father Terah in the land of his nativity*: God by an unheard of judgement, and a rare accident punishing his newly invented crime, by the untimely death of his son.

6. But if I shall describe a living man, a man that hath that life that distinguishes him from a fowle or a bird, that which gives him a capacity next to Angels; we shall find that even a good man lives not long, because it is long before he is born to this life, and longer yet before he hath a mans growth. He that can look upon death, and see its 'face with the same countenance with which 'he hears its story: that can endure all the la-'bours of his life with his soul supporting his 'body: that can equally despise riches when 'he hath them, and when he hath them not; 'that is not sadder if they lye in his neigh-'bours trunks, nor more brag if they shine 'round about his own walls; he that is nei-'ther moved with good fortune coming to 'him, nor going from him: that can look 'upon another mans lands evenly and pleas-'edly as if they were his own; and yet look 'upon his own, and use them too, just as if 'they were another mans: that neither 'spends his goods prodigally, and like a fool, 'nor yet keeps them avaritiously and like a 'wretch; that weighs not benefits by weight 'and number, but by the minde and cir-'cumstances of him that gives them: that 'never thinks his charity expensive if a wor-'thy person be the receiver: he that does 'think for opinion sake, but every thing for 'conscience, being as curious of his thoughts

as

as of his actings in markets and Theaters, and is as much in aw of himself as of a whole assembly: he that knowes God looks on, and contrives his secret affairs as in the presence of God and his holy Angels, that eats and drinks because he needs it, not that he may serve a lust or load his belly: he that is bountifull and cheerfull to his friends, and charitable and apt to forgive his enemies: that loves his countrey, and obeyes his prince, and desires and endeavours nothing more then that he may do honour to God, this person may reckon his life, to be the life of a man, and compute his moneths, not by the course of the Sun, but the Zodiack and circle of his vertues: because these are such things which fools and children, and birds and beasts cannot have, these are therefore the actions of life, because they are the seeds of immortality. That day in which we have done some excellent thing, we may as truely reckon to be added to our life as were the fifteen years to the days of *Hezekiah*.

SECT.

SECT. IV.

Consideration of the miseries of Mans life.

AS our life is very short, so it is very miserable, and therefore it is well it is short: God in pity to mankind, lest his burden should be insupportable, and his nature an untolerable load, hath reduced our state of misery to an abbreviature: and the greater our misery is, the lesse while it is like to last: the sorrowes of a mans spirit being like ponderous weights which by the greatnesse of their burden make a swifter motion and descend into the grave to rest and ease our wearied limbs; for then onely we shall sleep quietly, when those fetters are knocked off which not onely bound our souls in prison, but also eat the flesh till the very bones opened the secret garments of their cartilages, discovering their nakednesse and sorrow.

Nulla requies in terris; surgite postquam sederitis; hic est locus pulicum & culicum.

1. Here is no place to sit down in, but you must rise as soon as you are set: for we have gnats in our chambers, and worms in our gardens, and spiders and flies in the palaces of the greatest Kings. How few men in the world are prosperous? what an infinite number of slaves and beggers, of persecuted and oppressed people fill all corners of the earth with groans, and heaven it self with weeping prayers,

prayers, and ſad remembrances? how many Provinces and Kingdoms are afflicted by a violent war, or made deſolate by popular diſeaſes: ſome whole countreyes are remarked with fatal evils, or periodical ſickneſſes. *Gran Cairo* in Egypt feels the plague every three years, returning like a Quartan ague, and deſtroying many thouſands of perſons. All the inhabitants of Arabia the deſert are in continual fear of being buried in huge heaps of ſand, and therefore dwell in tents and ambulatory houſes, or retire to unfruitfull mountains to prolong an uneaſy and wilder life: and all the countreys round about the Adriatick ſea feel ſuch violent convulſions by Tempeſts aud intolerable Earthquakes, that ſometimes whole cities find a Tomb, and every man ſinks with his own houſe made ready to become his monument, and his bed is cruſhed into the diſorders of a grave. Was not all the world drowned at one deluge, and breach of the Divine anger? and ſhall not all the world * again be deſtroyed by fire? Are there not many thouſands that die every night, and that groan and weep ſadly every day? But what ſhall we think of that great evill, which for the ſins of men, God hath ſuffered to poſſeſſe the greateſt part of Mankinde? Moſt of the men that are now alive, or that have been living for many ages, are ews, Heathens, or Turks; and God was pleaſed to ſuffer a baſe Epileptick perſon, a villain and a vitious, to ſet up a religion which hath almoſt filled all the leſſer Aſia, and much of Africa, and ſome parts of

* Εςαι καὶ Σάμος ἄμμος,
ἐσεῖται Δῆλος ἄδηλος,
Καὶ Ῥώμη ῥύμη.
Sibyll. Orac.

of Europe, ſo that the greateſt number of men and women born in ſo many kingdoms and provinces are infallibly made Mahumetans, ſtrangers and enemies to Chriſt, by whom alone we can be ſaved. This conſideration is extremely ſad, when we remember how univerſal, and how great an evil it is, that ſo many millions of ſons and daughters are born to enter into the poſſeſſion of Devils to eternal ages. Theſe evils are the miſeries of great parts of mankinde, and we cannot eaſily conſider more particularly, the evils which happen to us, being the inſeparable affections, or incidents to the whole nature of man.

2. We find that all the women in the world are either born for barrenneſſe or the pains of Child-birth, and yet this is one of our greateſt bleſſings; but ſuch indeed are the bleſſings of this world: we cannot be well with, nor without many things. Perfumes make our heads ake, roſes prick our fingers, and in our very blood where our life dwels is the Scene under which nature acts many ſharp feavers and heavy ſickneſſes. It were too ſad if I ſhould tell how many perſons are afflicted with evill ſpirits, with ſpectres and illuſions of the night; and that huge multitudes of men and women live upon mans fleſh: Nay worſe yet, upon the ſins of men, upon the ſins of their ſons and of their daughters, and they pay their ſouls down for the bread they eat, buying this dayes meal with the price of the laſt nights ſin.

3. Or if you pleaſe in charity to viſit an Hoſpital, which is indeed a map of the whole world, there you ſhall ſee the effects of *Adams* ſin, and the ruines of humane nature, bodies laid

laid up in heaps like the bones of a deſtroyed town, *homines precarii ſpiritus, & malè hærentis*, men whoſe ſouls ſeem to be borrowed, and are kept there by art and the force of Medicine, whoſe miſeries are ſo great, that few people have charity or humanity enough to viſit them, fewer have the heart to dreſſe them, and we pity them in civility, or with a tranſient prayer, but we do not feel their ſorrowes, by the mercies of a religious pity, and therefore as we leave their ſorrowes in manny degrees unrelieved and uneaſed, ſo we contract by our unmercifulneſſe a guilt by which our ſelves become liable to the ſame calamities. Thoſe many that need pity, and thoſe infinites of people that refuſe to pity, are miſerable upon a ſeverall charge, but yet they almoſt make up all mankinde.

4. All wicked men are in love with that which intangles them in huge varieties of troubles, they are ſlaves to the worſt of Maſters, to ſin, and to the devil, to a paſſion and to an imperious woman. Good men are for ever perſecuted, and God chaſtiſes evry ſon whom he receives, and whatſoever is eaſie is trifling, & worth nothing, and whatſoever is excellent is not to be obtained without labour and ſorrow; and the conditions and ſtates of men that are free from great cares, are ſuch as have in them nothing rich, and orderly, and thoſe that have are ſtuck full of thorns and trouble. Kings are full of care; and learned men * in all ages have been obſerved to be very poor, *& boneſtas*

* Vilis adulator picto jacet ebrius oſtro,
Et qui ſollicitat nuptas, ad præmia peccat.
Sola pruinoſis horret facundia pannis
Atq; inopi lingua deſertas invocat artes.

Petron.

Hinc & jocus apud Aristophanem in avibus: τος μὲν τοι σπολάδα καὶ χιτῶν' ἔχεις. ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

nestas miserias accusant; they complain of their honest miseries.

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendour and the sharpnesse of their light, will with their appendant sorrows wring a tear from the most resolved eye, for not onely the winter quarter is full of storms and cold and darknesse, but the beauteous spring hath blasts and sharp frosts, the fruitfull teeming summer is melted with heat, and burnt with the kisses of the Sun her friend, and choaked with dust: and the rich autumn is full of sicknesse, and we are weary of that which we enjoy, because sorrow is its biggest portion: and when we remember that upon the fairest face is placed one of the worst sinks of the body, *the nose*, we may use it, not onely as a mortification to the pride of beauty, but as an allay to the fairest outside of condition which any of the sons and daughters of *Adam* do possesse. * For look upon Kings and Conquerours: I will not tell that many of them fal into the condition of servants, and their subjects rule over them, and stand upon the ruines of their families, and that to such persons, the sorrow is bigger than usually happens in smaller fortunes: but let us suppose them stil conquerers, & see what a goodly purchase they get by all their pains, and amazing fears, & continual dangers. They carry their arms beyond Ister, and passe the Euphrates, and bind the Germans with the bounds of the river Rhine: I speak in the style of

Vilus servus habet regni bona, celláque capti
Deridet festam Romuleamq; casam.
Petron.

Omnia crede mihi etiam felicibus dubia sunt.
Senec.

of the Roman greatneſs: for now ādays, the biggeſt fortune ſwels not beyond the limits of a petty province or two, & a hil confins the progreſs of their proſperity, or a river checks it: But whatſoever temps the pride and vanity of ambitious perſons is not ſo big as the ſmalleſt ſtar which we ſee ſcattered in diſorder, and unregarded upon the pavement and floor of Heaven. And if we would ſuppoſe the piſmires had but our underſtanding, they alſo would have the method of a mans greatneſſe, and divide their little Mole-hills into provinces and Exarchats: and if they alſo grew as vitious and as miſerable, one of their Princes would lead an army out, and kill his neighbour Ants, that he might reign over the next handfull of a Turfe. But then if we conſider at what price and with what felicity all this is purchaſed, the ſting of the painted ſnake will quickly appear, and the faireſt of their fortunes will properly enter into this account of humane infelicities.

We may gueſſe at the conſtitution of *Auguſtus* fortune; who ſtrugled for his power, firſt with the Roman Citizens, then with *Brutus* and *Caſſius* and all the fortune of the Republick; then with his Collegue *Marc. Anthony*, then with his kindred and neereſt Relatives; and after he was wearied with ſlaughter of the Romans, before he could ſit down and reſt in his Imperiall chair he was forced to carry armies into Macedonia, Galatia, beyond Euphrates, Rhine, and Danubius: and when he dwelt at home in greatneſſe and within the circles of a mighty power, he hardly eſcaped the ſword of the *Egnatii*, of *Lepidus*, *Cæpio*,

Cæpio, and *Muræna*: and after he had intirely reduced the felicity and *grandeur* into his own family, his Daughter, his onely childe conspired with many of the yong Nobility, and being joyned with adulterous complications as with an impious sacrament, they affrighted and destroyed the fortune of the old man, and wrought him more sorrow than all the troubles that were hatched in the baths and beds of Egypt, between *Anthony and Cleopatra*. This was the greatest fortune that the world had then, or ever since, and therefore we can not expect it to be better in a lesse prosperity.

Et adulterio velut sacramento ad acti. Tacit. Plusq; & iterum timenda cum Antonio mulier.

6. The prosperity of this world is so infinitely sowred with the overflowing of evils, that he is counted the most happy who hath the fewest, all conditions being evill and miserable, they are onely distinguished by the number of calamities. The Collector of the Roman and forein examples, when he had reckoned two and twenty instances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience, he could tell but of two who had been famed for an intire prosperity; *Quintus Metellus*, and *Gyges* the King of *Lydia*; and yet concerning the one of them he tells that his felicity was so inconsiderable (and yet it was the bigger of the two) that the Oracle said, that *Aglaus Sophidus* the poor *Arcadian* Shepherd was more happy than he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; *the limit of our joy is the absence of some degrees of sorrow*, and he that hath the least of this, is the most prosperous person. But then we must look for

ὅρος τοῦ μεγέθους τῶν ἡδονῶν, ἡ παντὸς τοῦ ἀλγεινοῦ ὑπεξαίρησις.

for prosperity, not in Palaces or Courts of Princes, not in the tents of Conquerers, or in the gaieties of fortunate and prevailing sinners; but something rather in the Cottages of honest, innocent and contented persons, whose minde is no bigger than their fortune, nor their vertue lesse then their security. As for others whose fortune looks bigger, and allures fools to follow it like the wandering fires of the night till they run into rivers and are broken upon rocks with staring and running after them, they are all in the condition of *Marius*, than whose condition *nothing was more constant, and nothing more mutable; if we reckon them amongst the happy, they are the most happy men, if we reckon them amongst the miserable, they are the most miserable.* For just as is a mans condition, great or little, so is the state of his misery; All have their share; but Kings and Princes, great Generals and Consuls, Rich men and mighty, as they have the biggest businesse, and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasinesse of their appendage may divide the good and evill of the world, making the poor mans fortune as eligible as the greatest; and also restraining the vanity of mans spirit which a great fortune is apt to swell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkennes and follies of prosperity.

Quem si inter miseros posueris miserrimus, inter fœlices felicissimus re, eriebatur.

7. Man never hath one day to himself of entire peace from the things of this world, but either something troubles him, or nothing satisfies

fies him, or his very fulneſſe ſwels him and makes him breath ſhort upon his bed. Mens joyes are troubleſome, and beſides that the fear of loſing them takes away the preſent pleaſure, (and a man had need of another felicity to preſerve this) they are alſo wavering and full of trepidation, not onely from their inconſtant nature, but from their weak foundation: They ariſe from vanity, and they dwell upon ice, and they converſe with the wind, and they have the wings of a bird, and are ſerious but as the reſolutions of a child, commenced by chance, and managed by folly and proceed by inadvertency, and end in vanity and forgetfulneſſes. So that as *Livius Druſus* ſaid of himſelf, *he never had any play-dayes, or dayes of quiet when he was a boy*, for he was troubleſome and buſie, *a reſtleſſe and unquiet man*, the ſame may every man obſerve to be true of himſelf: he is alwayes reſtleſſe and uneaſy, he dwels upon the waters & leans upon thorns, and layes his head upon a ſharp ſtone.

Uni ſibi nec puero unquam ferias contigiſſe. Seditioſus & foro gravis.

SECT. V.

This Conſideration reduced to practice.

1. THe effect of this conſideration is this, That the ſadneſſes of this life help to ſweeten the bitter cup of Death. For let our life be never ſo long, if our ſtrength were great

great as that of oxen and camels; if our sinews were strong as the cordage at the foot of an Oke, if we were as fighting and prosperous people as *Siccius Dentatus*, who was on the prevailing side, in 120 battels, who had 312 publike rewards assigned him by his Generals and Princes for his valour, and conduct in sieges and short encounters, and besides all this had his share in nine triumphs, yet still the period shall be, that all this shall end in death, and the people shal talke o us a while, good or bad, according as we deserve, or as they please; and once it shall come to passe, that concerning every one of us it shall be told in the Neighbourhood that we are dead. This we are apt to think, a sad story; but therefore let us help it with a sadder; For we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition. But our dayes are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, intangled with difficult cases of conscience, insnared with passions, amazed with fears, full of cares, divided with curiosities, and contradictory interests, made aëry an impertinent with vanities, abused with ignorance and prodigious errours, made ridiculous with a thousand weaknesses, worn away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakened with delights, afflicted with want, with the evils of my self, and of all my family, and with the sadnesses of all my friends, and of all

good

good men, even of the whole Church; and therefore me thinks we need not be troubled that God is pleaſed to put an end to all theſe troubles, and to let them ſit down in a naturall period; which if we pleaſe, may be to us the beginning of a better life. When the Prince of Perſia wept becauſe his army ſhould all die in the revolution of an age, *Artabanus* told him, that they ſhould all meet with evils, ſo many and ſo great, that every man of them ſhould wiſh himſelf dead long before that. Indeed it were a ſad thing to be cut of the ſtone; and we that are in health tremble to think of it; but the man that is wearied with the diſeaſe looks upon that ſharpneſſe as upon his cure and remedy; and as none need to have a tooth drawn, ſo none could well endure it, but he that hath felt the pain of it in his head: ſo is our life ſo full of evils, that therefore death is no evill to them that have felt the ſmart of this, or hope for the joyes of a better.

2. But as it helps to eaſe a certain ſorrow, as a fire drawes out fire, and a nail drives forth a nail; ſo it inſtructs us in a preſent duty; that is, that we ſhould not be ſo fond of a perpetuall ſtorm, nor doat upon the tranſient gaudes and gilded thorns of this world. They are not worth a paſſion, not worth a ſigh or a groan, not of the price of one nights watching; and therefore they are miſtaken and miſerable perſons who ſince *Adam* planted thorns round about Paradiſe, are more in love with that hedge, then all the fruits of the garden,

ſottiſh

ſottiſh admirers of things that hurt them, of ſweet poiſons, gilded daggers, and ſilken halters. Tell them they have loſt a bounteous friend, a rich purchaſe, a fair farm, a wealthy donative, and you diſſolve their patience; it is an evill bigger then their ſpirit can bear, it brings ſickneſſe and death, they can neither eat nor ſleep with ſuch a ſorrow. But if you repreſent to them the evils of a vitious habit, and the dangers of a ſtate of ſin; if you tell they have diſpleaſed God, and interrupted their hopes of heaven, it may be they will be ſo civill as to hear it patiently, and to treat you kindly, and firſt commend, and then forget your ſtory, becauſe they prefer this world with all its ſorrowes, before the pure unmingled felicities of heaven. But it is ſtrange that any man ſhould be ſo paſſionately in love with the thorns that grow on his own ground, that he ſhould wear them for armelets, and knit them in his ſhirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor, but men that love it, becauſe they have great poſſeſſions, love it becauſe it is troubleſome and chargeable, full of noiſe and temptation; becauſe it is unſafe and ungoverned, flattered and abuſed: and he that conſiders the troubles of an overlong garment, and of a crammed ſtomach, a trailing gown and a loaden Table, may juſtly underſtand that all that for which men are ſo paſſionate, is their hurt, and their objection, that which a temperate man would avoid, and a wiſe man cannot love.

He that is no fool, but can conſider wiſely; if he be in love with this world; we need not

deſpair

despair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack. and be brought to dwell with Vipers and Dragons, and entertain his Guests with the shrikes of Mandrakes, Cats and Scrich owls, with the filing of iron, and the harshnesse of rending silk, or to admire the harmony that is made by a herd of Evening wolves when they misse their draught of blood in their midnight Revels. The groans of a man in a fit of the stone are worse then all these; and the distractions of a troubled conscience are worse then those groans; and yet a careless merry sinner is worse then all that. But if we could from one of the battlements of Heaven espie how many men and women at this time lye fainting and dying for want of bread, how many young men are hewen down by the sword of war; how many Poor Orphans are now weeping over the graves of their father, by whose life they were enabled to eat: if we could but hear how many Mariners and Passengers are at this present in a storm, and shrike out because their keel dashes against a Rock, or bulges under them; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity, in all reason we should be glad to be out of the noise and participation of so many evils. This is a place of sorrowes and tears, of great evils and a constant calamity; let us remove from hence, at least in affections and preparation of minde.

CHAP.

CHAP. II.

A generall preparation towards a holy and bleſſed Death: by way of Excerciſe.

SECT. I.

Three Precepts preparatory to a holy death, to be practiſed in our whole life.

1. *HE that would die well muſt alwayes look for death, every day knocking at the gates of the grave,* and then the gates of the grave ſhall never prevail upon him to do him miſchief. This was the advice of all the wiſe and good men of the world; who eſpecially in the dayes and periods of their joy and feſtivall egreſſions choſe to throw ſome aſhes into their chalices, ſome ſober remembrances of their fatall period. Such was the black ſhirt of *Saladine*, the tombſtone preſented to the Emperour of Conſtantinople

Propera vivere, & ſingulos dies ſingulas vitas puta.

Nihil intereſt inter diem & ſeculum.

Si ſapis, utaris totis Colline diebus,
Extremumq; tibi ſemper adeſſe putes, Martial.

on his Coronation day; the Bishop of Romes two reeds with flax and a wax taper, the Egyptian skeleton served up at feasts, and *Trimalicions* banquet in *Petronius*, in which was brought in the image of a dead mans bones of silver with spondyles exactly turning to every of the Guests, and saying to every one, that you and you must die: and look not one upon another, for every one is equally concerned in this sad representment. These in phantastick semblances declare a severe counsel and usefull meditation; and it is not easie for a man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who considers sadly, that he must ere long dwell in a house of darkness and dishonour, and his body must be the inheritance of worms, and his soul must be what he pleases, even as a man makes it here by his living good or bad. I have read of a young Hermit who being passionately in love with a young Lady, could not by all the arts of Religion and mortification suppress the trouble of that fancy, till at last being told that she was dead and had been buried about fourteen days, he went secretly to her Vault, and with the skirt of his mantle wiped the moisture from the Carcasse, and still at the return of his temptation laid it before him, saying, *Behold this is the beauty of the woman thou didst so much desire*; and so the man found his cure. And if we make death as present to us, our own death, dwelling and dressed in all its pomp of fancy and proper circum-

Heu, heu! nos miseros, quàm totus homuncio nihil est!
Sic erimus cuncti postquam nos auferet Orcus:
Ergo vivamus, dum licet esse bene.

cumſtances, if any thing wil quench the heats of luſt, or the deſires of money, or the greedy paſſionate affections of this world, this muſt do it. But withall, the frequent uſe of this meditation, by curing our preſent inordinations will make death ſafe and friendly, and by its very cuſtome will make that the King of terrours ſhall come to us without his affrighting dreſſes; and that we ſhall ſit down in the grave as we compoſe our ſelves to ſleep, and do the duties of nature and choice. The old people that lived near the Riphæan mountains, were taught to converſe with death, and to handle it on all ſides, and to diſcourſe of it, as of a thing that will certainly come, and ought ſo to do. Thence their mindes and reſolutions became capable of death, and they thought it a diſhonourable thing, with greedineſſe to keep a life that muſt go from us, to lay aſide its thorns, and to return again circled with a glory and a Diadem.

——— Certè populi quos deſpicit Arctos,
Felices errore ſuo, quos ille timorum
Maximus haud urget Lethi metus ———
——— Inde ruendi
In ferrum mens prona viris, animæq; capaces
Mortis, & ignavum redituræ parcere vitæ.

2. *He that would die well muſt all the days of his life lay up againſt the day of death,* [a] not onely by the generall proviſions of holineſſe and a pious life indefinitely, but proviſions proper to the neceſſities of that great day of expence, in which a man is to throw his laſt caſt for an eternity of joyes or ſorrows; ever remembring, that this alone well performed is not enough to paſs us unto Paradiſe, but that alone done fooliſhly is enough to

[a] Qui quotidie vitæ ſuæ manum impoſuit, non indiget tempore. *Seneca.*

send us to hell; and the want of either a holy life, or death, makes a man to fall short of the mighty price of our high calling. * In order to this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers, and a great treasure of devotion laid up in Heaven, provide before-hand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously as if they had both their feet in one shoe, and when they are passively revolved to the time of their dissolu ion they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much pain and blood had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, *faith & patience*. When we our selves are to use the articles, to turn our former discourses into present practise, and to feel what we never felt before, we shal find it to be quite another thing, to be willing presently to quite this life, and all our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many wayes, and of which if we fail any way we are miserable for ever. Then we shall finde how much we have need to have secured the Spirit of God, and the grace of faith by an habitual, perfect, unmovable resolution. * The same also is the case of patience, which will be assaulted with sharp pains, disturbed fancies, great fears,

* Insere nunc Melibœe pyros, pone ordine vites.

fears, want of a preſent minde, natural weakneſſes, frauds of the devill, and a thouſand accidents and imperfections. It concerns us therefore highly in the whole courſe of our lives, not onely to accuſtome our ſelves to a patient ſuffering of injuries and affronts, of perſecutions and loſſes, of croſs accidents and unneceſſary circumſtances: but alſo by repreſenting death as preſent to us, to conſider with what arguments then to fortifie our patience: and by aſſiduous and fervent prayer to God, all our life long call upon God to give us patience and great aſſiſtances, a ſtrong faith and a confirmed hope, the Spirit of God and his Holy Angels aſſiſtants at that time, to reſiſt and to ſubdue the devils temptations and aſſaults: and ſo to fortifie our hearts that it break not into intolerable ſorrows and impatience, and end in wretchleſſeneſſe and infidelity. * But this is to be the work of our life, and not to be done at once: but as God gives us time by ſucceſſion, by parts and little periods. For it is very remarkable that God who giveth plenteouſly to all creatures, he hath ſcattered the firmament with ſtars as a man ſowes corn in his fields, in a multitude bigger than the capacities of humane order: he hath made ſo much variety of creatures, and gives us great choice of meats and drinks, although any one of both kindes would have ſerved our needs: and ſo in all inſtances of nature: yet in the diſtribution of our time, God ſeems to be ſtrait-handed, and gives it to us, not as Nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, ſo that we never can have two minutes

together, but he takes away one when he gives us another. This ſhould teach us to value our time, ſince God ſo values it, and by his ſo ſmall diſtribution of it, tels us, it is the moſt precious thing we have. Since therefore in the day of our death, we can have but ſtill the ſame little portion of this precious time, let us in every minute of our life, I mean, in every diſcernible portion, lay up ſuch a ſtock of reaſon and good works, that they may convey a value to the imperfect and ſhorter actions of our death-bed; while God rewards the piety of our lives by his gracious acceptation and gracious benediction, upon the actions preparatory to our death-bed.

3. *He that deſires to die well and happily, above all things muſt be carefull that he do not live a ſoft, a delicate and voluptuous life*; but a life ſevere, holy, and under the diſcipline of the Croſſe, under the conduct of prudence and obſervation, a life of warfare and ſober counſels, labour and watchfulneſs. No man wants cauſe of tears and a dayly ſorrow. Let every man conſider what he feels, and acknowledge his miſery; let him confeſs his ſin and chaſtiſe it; let him bear his croſs patiently, and his perſecutions nobly, and his repentances willingly and conſtantly; let him pity the evils of all the world, and bear his ſhare of the calamities of his Brother: let him long and ſigh for the joyes of Heaven; let him tremble and fear becauſe he hath deſerved the pains of hell; let him commute his eternall fear with a temporall ſuffering, preventing Gods judgement by paſſing

paſſing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath ſummed up all theſe labours, and duties, and contingencies, all the proper cauſes, inſtruments and acts of ſorrow, he will finde, that for a ſecular joy and wantonneſſe of ſpirit, there are not left many void ſpaces of his life. It was Saint *James*'s advice; *Be afflicted, and mourn, and weep; let your laughter be turned into mourning and your joy into weeping*: And *Bonaventure* in the life of Chriſt, reports that the H. Virgin Mother ſaid to Saint *Elizabeth*, *That grace does not deſcend into the ſoul of a man but by prayer and by affliction.* Certain it is, that a mourning ſpirit, and an afflicted body are great inſtruments of reconciling God to a ſinner, and they alwayes dwell at the gates of atonement and reſtitution. * But beſides this; a delicate and proſperous life is hugely contrary to the hopes of a bleſſed eternity. *Wo be to them that are at eaſe in Sion*; ſo it was ſaid of old; and our B. Lord ſaid, *Wo be to you that laugh, for you ſhall weep*: but, *Bleſſed are they that mourn, for they ſhall be comforted.* Here or hereafter we muſt have our portion of ſorrowes. *He that now goeth on his way weeping and beareth forth good ſeed with him, ſhall doubtleſſe come again with joy, and bring his ſheaves with him.* And certainly, he that ſadly conſiders the portion of *Dives*, and remembers that account which *Abraham* gave him for the unavoidableneſſe of his torment, was becauſe he had *his good things in this life*, muſt in all reaſon, with trembling run

C. 4. v. 9.

Neq; enim Deus ulla re perinde atq; corporis ærumna conciliatur. Naz. Orat. 18.

Amos 6. 1.

Luk. 6. 25.

Mat. 5. 4.

Pſal. 126. 6.

from a course of banquets, and *faring deliciously every day*, as being a dangerous estate, and a consignation to an evill greater then all danger, the pains and torments of unhappy souls. If either by patience or repentance, by compassion or persecution, by choice or by conformity, by severity or discipline, we allay the festivall follies of a soft life, and professe under the Cross of Christ, we shall more willingly, and more safely enter into our grave: But the death-bed of a voluptuous man upbraids his little and cousening prosperities, and exacts pains made * sharper by the passing from soft beds, and a softer mind. *He that would die holily and happily must in this world love tears, humility, solitude and repentance.*

* *Sed longi pœnas fortuna favoris*
Exigit à misero, quæ tanto pondere fama
Res premit adversas, fatisque prioribus urget, Lucan. l. 8.

SECT. II.

Of daily examination of our actions, in the whole course of our health, preparatory to our death-bed.

HE that will die well and happily, must dresse his soul by a diligent and frequent scrutiny: He must perfectly understand, and watch the state of his soul; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons

Reasons for a daily examination.

1. For if we consider the disorders of every day, the multitude of impertinent words, the great portions of time spent in vanity, the daily omissions of duty, the coldnesse of our prayers, the indifference of our spirit in holy things, the uncertainty of our secret purposes, our infinite deceptions and hypocrisies, sometimes not known, very often not observed by our selves; our want of charity, our not knowing in how many degrees of action and purpose every vertue is to be exercised, the secret adherences of pride, and too forward complacencie in our best actions, our failings in all our relations, the niceties of difference between some vertues and some vices, the secret undiscernable passages from lawfull to unlawfull in the first instances of change, the perpetuall mistakings of permissions for duty, and licentious practices for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawfull, our little greedinesse in eating, our surprizes in the proportions of our drinkings, our too great freedoms and fondnesse in lawfull loves, our aptnesse for things sensuall, and our deadnesse and tediousnesse of spirit in spirituall employments, besides infinite variety of cases of conscience that do occur in the life of every man, and in all intercourses of every life, and that the productions of sin are numerous and increasing, like the families of the Northern people, or the genealogies of the first Patri-

archs of the world: from all this we ſhall find that the computations of a mans life are buſie as the Tables of Sines and Tangents, and intricate as the accounts of Eaſtern Merchants: and therefore it were but reaſon we ſhould ſum up our accounts at the foot of every page, I mean, that we call our ſelves to ſcrutiny every night when we compoſe our ſelves to the little images of Death.

2. For if we make but one Generall account, and never reckon till we die, either we ſhall onely reckon by great ſummes, and remember nothing but clamorous and crying ſins, and never conſider concerning particulars, or forget very many; or if we could conſider all that we ought, we muſt needs be confounded with the multitude and variety. But if we obſerve all the little paſſages of our life, and reduce them into the order of accounts and accuſations, we ſhall find them multiply ſo faſt, that it will not onely appear to be an eaſe to the accounts of our death-bed, but by the inſtrument of ſhame will reſtrain the inundation of evils; it being a thing intolerable to humane modeſty, to ſee ſins increaſe ſo faſt, and vertues grow up ſo ſlow; to ſee every day ſtained with the ſpots of leproſie, or ſprinkled with the marks of a leſſer evill.

3. It is not intended, we ſhould take accounts of our lives onely to be thought religious, but that we may ſee our evil and amend it, that we daſh our ſins againſt the ſtones, that we may go to God, and to a ſpirituall Guide, and ſearch for remedies and apply them. And indeed no man can well obſerve his own growth in grace, but by accounting

ſeldomer

ſeldomer returns of ſin, and a more frequent victory over temptations; concerning which every man makes his obſervations according as he makes his inquiries and ſearch after himſelf: in order to this it was, that Saint *Paul* wrote; Before receiving the Holy Sacrament, *Let a man examine himſelf, and ſo let him eat.* This precept was given in thoſe dayes when they communicated every day, and therefore *a daily examination* alſo was intended.

4. And it will appear highly fitting, if we remember that at the day of judgement, not onely the greateſt lines of life, but every branch and circumſtance of every action, every word, and thought ſhall be called to ſcrutiny and ſevere judgement: inſomuch that it was a great truth which one ſaid: *Wo be to the moſt Innocent life, if God ſhould ſearch into it, without mixtures of mercy.* And therefore we are here to follow St. *Pauls* advice; *Judge your ſelves, and you ſhall not be judged of the Lord.* The way to prevent Gods anger is to be angry with our ſelves, and by examining our actions and condemning the Criminal, by being Aſſeſſors in Gods Tribunall, at leaſt we ſhall obtain the favour of the Court. *As therefore, every night we muſt make our bed the memoriall of our grave, ſo let our Evening thoughts be an image of the day of judgement.*

5. This advice was ſo reaſonable and proper inſtrument of vertue, that it was taught even to the Scholars of *Pythagoras* by their Maſter: 'Let not ſleep ſeiſe upon the Regi-'ons of your ſenſes, before you have three times 'recalled the converſation and accidents of

the

the day; Examine what you have committed againſt the Divine Law, what you have omitted of your duty, and in what you have made uſe of the Divine grace to the purpoſes of vertue and religion, *joyning the Judge reaſon to the Legiſlative minde or conſcience*, that God may reigne there as a Law-giver and a Judge. Then Chriſts kingdom is ſet up in our hearts; then we alwayes live in the eyes of our Judge, and live by the meaſures of reaſon, religion, and ſober counſels.

Hecod.

The benefits we ſhall receive by practiſing this advice, in order to a bleſſed death, will alſo add to the account of reaſon and fair inducements.

The benefits of this exerciſe.

1. By a daily examination of our actions, we ſhall the eaſier cure a great ſin, and prevent its arrivall to become habituall. For [*to examine*] we ſuppoſe to be a relative duty and inſtrumentall to ſomething elſe. We examine our ſelves, that we may finde out our failings, and cure them: and therefore if we uſe our remedy when the wound is freſh and bleeding, we ſhall find the cure more certain, and leſſe painfull. For ſo a Taper when its crown of flames is newly blown off, retains a nature ſo ſymbolicall to light, that it will with greedineſſe re-enkindle and ſnatch a ray from the neighbour fire: So is the ſoul of Man, when it is newly fallen into ſin; although God be angry with it, and the ſtate of Gods favour, and its own graciouſneſs is interrupted, yet the habit

bit is not naturally changed; and ſtill God leaves ſome roots of vertue ſtanding, and the man is modeſt, or apt to be made aſhamed, and he is not grown a bold ſinner; but if he ſleeps on it, and returns again to the ſame ſin, and by degrees growes in love with it, and gets the cuſtome, and the ſtrangeneſs of it is taken away, then it is his Maſter, and is ſweld into a heap, and is abetted by uſe, and corroborated by newly entertained principles, and is inſinuated into his nature, and hath poſſeſſed his affections, and tainted the will and the underſtanding; and by this time a man is in the ſtate of a decaying Merchant, his accounts are ſo great, and ſo intricate, and ſo much in arrear, that to examine it will be but to repreſent the particulars of his calamity: therefore they think it better to pull the napkin before their eyes, then to ſtare upon the circumſtances of their death.

2. A daily or frequent examination of the parts of our life will interrupt the proceeding, and hinder the journey of little ſins into a heap. For many dayes do not paſſe the beſt perſons in which they have not many idle words, or vainer thoughts to ſully the fair whiteneſſe of their ſouls: ſome indiſcreet paſſions, or trifling purpoſes, ſome impertinent diſcontents, or unhandſome uſages of their own perſons, or their deareſt Relatives. And though God *is not extreme to mark what is done amiſſe*, and therefore puts theſe upon the accounts of his mercy, and the title of the Croſſe, yet in two caſes, theſe little ſins combine and cluſter, and we know that grapes

were

were once in ſo great a bunch, that one cluſter was the load of two men: that is, 1. When either we are in love with ſmall ſins; or 2. When they proceed from a careleſs and incurious ſpirit into frequency and continuance. For ſo the ſmalleſt atomes that dance in all the little cels of the world, are ſo trifling and immateriall that they cannot trouble an eye, nor vex the tendereſt part of a wound where a barbed arrow dwelt, yet when by their infinite numbers (as *Meliſſa* and *Parmenides* affirm) they danced firſt into order, then into little bodies, at laſt they made the matter of the world: So are the little indiſcretions of our life; *they are alwayes inconſiderable if they be conſidered, and contemptible if they be not deſpiſed, and God does not regard them if we do.* We may eaſily keep them aſunder by our daily or nightly thoughts, and prayers, and ſevere ſentences: but even the leaſt ſand can check the tumultuous pride, and become a limit to the Sea, when it is in a heap and in united multitudes; but if the winde ſcatter and divide them, the little drops and the vainer froth of the water begins to invade the ſtrand. Our ſighs can ſcatter ſuch little offences; but then, be ſure to breath ſuch accents frequently, leſt they knot, and combine, and grow big as the ſhoar, and we *periſh in ſand*, in trifling inſtances. *He that deſpiſeth little things, ſhall periſh by little and little.* So ſaid the ſon of *Sirach.* Eccleſ 19. 1.

3. A frequent examination of our actions will intenerate and ſoften our conſciences, ſo that they ſhall be impatient of any rudeneſſe

or

or heavier load: And he that is uſed to ſhrink when he is preſſed with a branch of twining Oſier, will not willingly ſtand in the ruines of a houſe, when the beam daſhes upon the pavement. And provided that our nice and tender ſpirit be not vexed into ſcruple, nor the ſcruple turn into unreaſonable fears, nor the fears into ſuperſtition; he that by any arts can make his ſpirit tender, and apt for religious impreſſions, hath made the faireſt ſeat for Religion, and the unapteſt and uneaſieſt intertainment for ſin, and eternall death, in the whole world.

Qui levi comminatione pellitur, non opus eſt ut fortitudine & armis invadatur. Senec.

4. A frequent examination of the ſmalleſt parts of our lives is the beſt inſtrument to make our repentance particular, & a fit remedy to all the members of the whole body of ſin. For our examination put off to our death-bed of neceſſity brings us into this condition, that very many thouſands of our ſins muſt be (or not be at all) waſhed off with a generall repentance, which the more generall and indefinite it is, it is ever ſo much the worſe: And if he that repents the longeſt and the oftneſt, and upon the moſt inſtances, is ſtill during his whole life, but an imperfect penitent, and there are very many reſerves left to be wiped off by Gods mercies, and to be eaſed by collaterall aſſiſtances, or to be groaned for at the terrible day of judgement; it will be but a ſad ſtory to conſider, that the ſins of a whole life, or of very great portions of it, ſhall be put upon the remedy of one examination, and the advices of one diſcourſe, and the activities of a decayed body, and

and a weak and an amazed Spirit. Let us do the beſt we can, we ſhall finde that the meer ſins of ignorance, and unavoidable forgetfulneſſe will be enough to be intruſted to ſuch a bank, and that if a general repentance will ſerve towards their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we ſhall think it to be enough on our death-bed to confeſſe the notorious actions of our lives, and to ſay [*The Lord be mercifull to me for the infinite tranſgreſſions of my life, which I have wilfully or careleſly forgot*] for very many of which, the repentance, the diſtinct particular circumſtantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of theſe advantages I ſhall not need to adde, that if we decline, or refuſe to call our ſelves frequently to account and to uſe dayily advices concerning the ſtate of our ſouls, it is a very ill ſign, that our ſouls are not right with God, or that they do not dwell in Religion. But this I ſhall ſay, that they who do uſe this exerciſe frequently, will make their conſcience much at eaſe by caſting out a daily load of humor and ſurfet, the matter of diſeaſes and the inſtruments of death. *He that does not frequently ſearch his conſcience, is a houſe without a window*, and like a wilde untutored ſon of a fond and undiſcerning widow.

But if this exerciſe ſeem too great a trouble, and that by ſuch advices, religion will ſeem a burden, I have two things to oppoſe againſt it.

1. One:

1. One is; that we had better bear the burden of the Lord, than the burden of a baſe and polluted conſcience. Religion cannot be ſo great a trouble as a guilty ſoul; and whatſoever trouble can be fancied in this or any other action of religion, it is onely to unexperienced perſons. It may be a trouble at firſt, juſt as is every change, and every new accident: but if you do it frequently and accuſtome your ſpirit to it, as the cuſtome will make it eaſy, ſo the advantages will make it delactable; *that* wil make it facile as nature, *theſe* will make it as pleaſant and eligible as reward.

Elige vitam optimam, conſuetudo faciet jucundiſſimam. Senec.

2. The other thing I have to ſay is this: That to examine our lives will be no trouble, if we do not intricate it with buſineſſes of the world, and the Labyrinths of care and impertinent affairs. A man had need to have a quiet and diſintangled life, who comes to ſearch into all his actions, and to make judgement concerning his errors and his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoak upon their necks, and cannot look back*; and he that covets many things greedily, and ſnatches at high things ambitiouſly, that deſpiſes his Neighbor proudly, and bears his croſſes peeviſhly, or his proſperity impotently and paſſionately; he that is prodigall of his precious time, is tenacious and retentive of evill purpoſes, is not a man diſpoſed to this exerciſe, he hath reaſon to be afraid of his own memory, and to daſh his glaſſe in pieces, becauſe it muſt needs repreſent to his own eyes an intolerable.

Securæ & quietæ mentis eſt in omnes vitæ partes diſcurrere: occupatorum animi velut ſub jugo ſunt, reſpicere non poſſunt. Seneca.

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deformity. He therefore that resolves to live well whatsoever it costs him; he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world, in all things where prudently he may. But if we do otherwise, we shall find that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort, and full of inconveniencies.

6. For hence it comes that men die so timorously, and uncomfortably, as if they were forced out of their lives by the violencies of an executioner. Then, *without much examination*, they remember how wickedly they have lived, without religion, against the laws of the Covenant of grace, *without God in the world*; then they see sin goes off like an amazed, wounded, affrighted person from a lost battell, without honour, without a veil, with nothing but shame & sad remembrances. Then they can consider, that if they had lived vertuously, all the trouble & objection of that would now be past, and all that had remained should be peace and joy, and all that good which dwels within the house of God, and *eternal life*. But now they finde *they have done amisse and dealt wickedly*, they have no bank of good works, but a huge treasure of wrath, and they are going to a strange place, and what shall be their lot is uncertain; (so they say, when they would comfort and flatter themselves) but in truth of Religion their portion is sad and intolerable, without hope, and without refreshment, and they must use little silly arts, to make them go off from their stage of sins with some handsome circumstan-

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ces of opinion: they will in civility be abuſed that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted; and by that time they are gone a while, they ſee that they deceived themſelves all their dayes, and were by others deceived at laſt.

Let us make it our own caſe; we ſhall come to that ſtate and period of condition, in which we ſhall be infinitely comforted, if we have lived well, or elſe be amazed and go off trembling, becauſe we are guilty of heaps of unrepented and unforſaken ſins. It may happen we ſhall not then underſtand it ſo, becauſe moſt men of late ages have been abuſed with falſe principles, and they are taught (or they are willing to believe) that a little thing is enough to ſave them, and that heaven is ſo cheap a purchaſe, that it will fall upon them whether they will or no. The miſery of it is, they will not ſuffer themſelves to be confuted, till it be too late to recant their errour. In the *interim*, they are impatient to be examined, as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a ſevere reproof, as they do thorns in their bed, and they love to lay aſide religion, as a drunken perſon does to forget his ſorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphiks of an eternal ſorrow: the daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* waſhed him and the Sun anointed him; but it proved to him but a ſad proſperity: for after a long life of conſtant

stant prosperous successes he was surprized by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his grease. Such is the condition of those persons who living either in the despight, or in the neglect of Religion, lye wallowing in the drunkennesse of prosperity, or worldly cares; they think themselves to be exalted till the evill day overtake them; and then they can expound their dream of life, to end in a sad and hopelesse death. I remember that *Cleomenes* was called a God by the Egyptians, because when he was hang'd, a serpent grew out of his body, and wrapt it self about his head, till the Philosophers of Egypt said, it was naturall that from the marrow of some bodies such productions should arise: and it represents the condition of some men, who being dead are esteemed saints and beatified persons, when their head is encircled with dragons, and is entered into the possession of devils, *that old serpent and deceiver*; For indeed their life was secretly so corrupted, that such serpents fed upon the ruines of the spirit, and the decayes of grace & reason. To be cosend in making judgments concerning our final condition is extremely easy, but if we be cosened, we are infinitly miserable.

SECT. III.

Of exercising Charity, during our whole life.

HE that would die well and happily, must in his life time according to all his

his capacities exercise charity; and because Religion is the life of the soul, and Charity is the life of Religion, the same which gives life to the better part of man which never dies, may obtain of God a mercy to the inferiour part of man in the day of its dissolution.

Respice quid prodest præsentis temporis ævum,
Omne quod est, nihil est, præter amare Deum.

1. Charity is the great chanell through which God passes all his mercy upon mankinde. For we receive absolution of our sins in proportion to forgiving our brother: this is the rule of our hopes, and the measure of our desire in this world; and in the day of death and judgement the great sentence upon mankinde shall be transacted according to our almes which is the other part of Charity. Certain it is, that God cannot, will not, never did reject a charitable man in his greatest needs, and in his most passionate prayers; for *God himself is love*, and every degree of Charity that dwels in us, is the participation of the divine nature; and therefore when upon our death-bed, a cloud covers our heads, & we are enwrapped with sorrow; when we feel the weight of a sickness, and do not feel the refreshing visitations of Gods loving kindness; when we have many things to trouble us, and looking round about us, we see no comforter; then call to minde what injuries you have forgiven, how apt you were to pardon all affronts, and reall persecutions, how you embraced peace when it was offered you?

Quod expendi habui,
Quod donavi habeo,
Quod negavi plunior,
Quod servavi perdidi.

you? how you *followed after peace*, when it run from you? and when you are weary of one side, turn upon the other; and remember the *alms*, that by the grace of God, and his assistances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the sentence of dooms-day according to his mercies and thy charity.

2. Charity with its Twin-daughters, *almes* and *forgivenesse*, is especially effectuall for the procuring Gods mercies in the day and the manner of our death: *almes deliver from death*, said old *Tobias*, and *almes make an atonement for sins*, said the son of *Sirach*: and so said *Daniel*, and so say all the wise men of the world. And in this sense also is that of St. *Peter*, *Love covers a multitude of sins*; and * S. *Clement* in his Constitutions gives this counsell; *If you have any thing in your hands, give it that it may work to the remission of thy sins: for by faith and alms sins are purged*, The same also is the counsel of *Salvian*, who wonders that men who are guilty of great and many sins, will not work out their pardon by alms and mercy. But this also must be added out of the words of *Lactantius*, who makes this rule compleat and usefull; *But think not, that because sins are taken away by alms, that by thy money thou mayest purchase a license to sin. For sins are abolished, if because thou hast sinned thou givest to God*, that is, to Gods poor servants, and his indigent, ne-

Tob 4. 10. & 12. 9.
Ecclus. 3. 30
Dan. 4.
1 Pet. 4. 8.
Isa. 1. 17.

* Lib. 7. cap. 13. 168
ἐὰν ἔχεις διὰ τῶν χειρῶν δὸς ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σοῦ. ἐλεημοσύναις γὰρ καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι.

Agere autem pœnitentiam nihil aliud est quàm profiteri & affirmare se non ulterius peccaturum.

neceſſitous creatures: But if thou ſinneſt upon confidence *of giving*, thy ſins are not aboliſhed. For God deſires infinitely that men ſhould be purged from their ſins, and therefore commands us to repent; but to repent is nothing elſe, but to profeſs and affirm (that is, to purpoſe and make good that purpoſe) that they will ſin no more.

Now alms are therefore effective to the abolition and pardon of our ſins, becauſe they are preparatory *to*, and impetratory *of* the grace of repentance, and are *fruits of repentance*; and therefore St. *Chryſoſtom* affirms, that repentance without alms is dead, and without wings, and can never ſoar upwards to the element of love. But becauſe they are a part of repentance, and hugely pleaſing to Almighty God, therefore they deliver us from the evils of an unhappy and accurſed death; for ſo Chriſt delivered his Diſciples from the ſea, when he appeaſed the ſtorm, though they ſtill ſailed in the chanel: and this S. *Hierome* verifies with all his reading and experience, ſaying, *I do not remember to have read, that ever any charitable perſon died an evill death*: and although a long experience hath obſerved Gods mercies to deſcend upon charitable people like the dew upon *Gideons* fleece when all the world was dry, yet for this alſo, we have a promiſe, which is, not onely an argument for a certain number of years (as experience is) but a ſecurity for eternall ages *Make ye friends of the mammon of unrighteouſneſſe, that when ye fail they may receive you into everlaſting*

Orac. 2. de pœnitentia.

Nunquam memini me legiſſe mala morte mortuum qui libenter operata charitatis exercuit. ad Nepot.

Luk. 16. 9.

ἐμαυτῷ ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

everlaſting habitations: When faith fails, and chaſtity is uſeleſſe, and temperance ſhall be no more, then charity ſhall bear you upon wings of Cherubims, to the eternal mountain of the Lord. *I have been a lover of mankind, and a friend, and mercifull, and now I expect to communicate in that great kindneſſe which he ſhewes, that is, the great God and Father of men and mercies*: ſaid *Cyrus* the Perſian on his death-bed.

I do not mean this ſhould onely be a death-bed Charity, any more than a death-bed Repentance; but it ought to be the charity of our life and healthfull years; a parting with portions of our goods then, when we can keep them: when we not firſt kindle our lights, when we are to deſcend into our houſes of darkneſſe, or bring a glaring torch ſuddenly to a dark room, that will amaze the eye, and not delight it, or inſtruct the body; but if our Tapers have in their conſtant courſe deſcended into their grave, crowned all the way with light, then let the death-bed-charity be doubled, and the light burn brighteſt when it is to deck our herſe. But concerning this I ſhall afterwards give account.

Da dum tempus habes, tibi propria ſit manus hæres;
Auferet hoc nemo quod dabis ipſe Deo.
Goner in voce adamant.

SECT.

SECT. IV.

Generall considerations to inforce the former practises.

THese are the general instruments of preparation, in order to a holy death. It will concern us all to use them *diligently* and *speedily*; for *we must be long in doing that which must be done but once*; and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state. *Seneca* said wel, There is no Science or Art in the world so hard as to live and die well: The professors of other arts are vulgar and many, but he that knows how to do this business is certainly instructed to eternity. But then let me remember this, that a wise person will also put most upon the greatest interest. Common prudence wil teach us this. No man will hire a Generall to cut wood, or shake hay with a Scepter, or spend his soul and all his faculties upon the purchase of a cockleshell, but he will fit instruments to the dignity and exigence of the design; and therefore since heaven is so glorious a state, and so certainly designed for us, if we please, let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenuous faculties to yard the arriving thither, whither *if we do come,*

Quod sæpe fieri non potest, fiat diu. Senec.

Nullius rei quàm vivere difficilior est scientia. Professores aliarum artium vulgo multiq; sunt Senec.

Nunc ratio nulla est res standi nulla facultas, Æternas quoniam pœnas in morte timendum. Lucret.

every minute will infinitely pay for all the troubles of our whole life: *If we do not*, we shall have the reward of fools *, an unpitied and an upbraided misery.

* Virtutem videant intabescantq; relicta.

To this purpose I shall represent the state of dying and dead men in the devout words of some of the Fathers of the Church, whose sense I shall exactly keep; but change their order, that by placing some of their dispersed meditations into a chain, or sequell of discourse, I may with their precious stones make an *Union*, and compose them into a jewel; for though the meditation is plain and easie, yet it is affectionate, and materiall, and true, and necessary.

The circumstances of a dying mans sorrow and danger.

When the sentence of death is decreed, and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accents of the agony, and last contentions of the soul, and the reluctancies and unwillingnesses of the body. The fore-head wash'd with a new and stranger baptisme, besmeared with a cold sweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholesome smoak; the eyes dim as a sullied mirror, or the face of heaven, when God shews his anger in a prodigious storm; the feet cold, the hands stiffe, the Physitians despairing, our friends weeping, the rooms dressed with darkness and sorrow,

Nilus.

and

and the exterior parts betraying what are the violences which the ſoul and ſpirit ſuffer; the nobler part like the lord of the houſe, being aſſaulted by exteriour rudeneſſe, and driven from all the out-works; at laſt, faint and weary, with ſhort and frequent breathings, interrupted with the longer accents of ſighs, without moiſture, but the excreſcencies of a ſpilt humour, when the pitcher is broken at the ciſterne; it retires to its laſt ſort, *the heart* whither it is purſued and ſtormed, and beaten out, as when the barbarous Thracian ſacked the glory of the Grecian Empire. Then calamity is great, and ſorrow rules in all the capacities of man: then the mourners weep, becauſe it is civil, or becauſe they need thee, or becauſe they fear, but who ſuffers for thee with a compaſſion ſharp as is thy pain? Then the noiſe is like the faint echo of a diſtant valley, and few hear, and they will not regard *thee*, who ſeemeſt like a perſon void of underſtanding, and of a departing intereſt. *Verè tremendum eſt mortis ſacramentum.* But theſe accidents are common to all that die, and when a ſpeciall providence ſhall diſtinguiſh them, they ſhall die with eaſie circumſtances; but as no piety can ſecure it, ſo muſt no confidence expect it, but wait for the time, and accept the manner of the diſſolution. But that which diſtinguiſhes them is this.

He that hath lived a wicked life, if his conſcience be alarmed, and that he does not die like a Wolfe, or a Tigre without ſenſe or remorſe of all his wildneſſe, and his injury, his beaſtly nature, and deſert, and untilled manners, if he have but ſenſe of what he is

going to ſuffer; or what he may expect to be his portion, then we may imagine the terrour of their abuſed fancies, how they ſee affrighting ſhapes, and becauſe they fear them, they feel the gripes of Devils, urging the unwilling ſouls from the kinder and faſt imbraces of the body, calling to the grave, and haſting to judgement, exhibiting great bills of uncancelled crimes, awaking and amazing the conſcience, breaking all their hope in pieces, and making faith uſeleſſe and terrible, becauſe the malice was great and the charity was none at all. Then *they look for ſome to have pity on them, but there is no man.* No man dares be their pledge, *No man can redeem their ſoul*, which now feels what it never feared. Then the tremblings and the ſorrow, the memory of the paſt ſin, and the fear of future pains, and the ſenſe of an angry God, and the preſence of ſome devils conſigne him to the eternall company of all the damned and accurſed ſpirits: then they want an Angel for their guide, and the Holy Spirit for their comforter, and a good conſcience for their teſtimony, and Chriſt for their advocate, and they die and are left in priſons of earth or air, in ſecret and undiſcerned regions to weep and tremble, and infinitely to fear the coming of the day of Chriſt; at which time they ſhall be brought forth to change their condition into a worſe, where they ſhall for ever feel more than we can believe or underſtand.

S. Chryſoſtomus.

Ephræm Syrus.

But when a good man dies, one that hath lived innocently, or made *joy in Heaven* at his timely and effective repentance, and in whoſe behalf the holy Jeſus hath interceded proſperouſly,

rously, and for whose interest the Spirit makes interpellations with groans and sighs unutterable, and in whose defence the Angels drive away the Devils on death-bed, because his sins are pardoned, and because he resisted the Devil in his life-time, and fought successefully, and persevered unto the end, then the joyes break forth through the clouds of sickness, and the conscience stands upright, and confesses the glories of God, and owns so much integrity that it can hope for pardon, and obtain it too: Then the sorrowes of the sickness, and the flames of the Feaver, or the faintness of the consumption do but untie the soul from its chain, and let it go forth, first into liberty, and then to glory; for it is but for a little while that the face of the skie was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watry eye, and then shine without a tear; but it is an infinite refreshment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his lust, the noblest sacrifice to God in which he most delights, that we have given him our wills, and killed our appetites for the interests of his services; then all the trouble of that is gone, and what remains is a portion in the inheritance of Jesus, of which he now talkes no more as a thing at distance, but is entring into the possession. When the veil is rent, and the prison doors are open at the presence of Gods Angel, the soul goes forth full of hope, sometimes with evidence, but

S. Martyrius.

S. Eustratius Martyr.

alwayes with certainty in the thing, and instantly it passes into the throngs of Spirits, where angels meet it singing, aud the Devils flock with malicious and vile purposes, desiring to lead it away with them into their houses of sorrow: there they see things which they never saw, and hear voices which they never heard: there the Devils charge them with many sins; And the Angels remember that themselves rejoiced when they were repented of. Then the devils aggravate and describe all the circumstances of the sin, and calumnies, and the Angels bear the soul forward still, because their Lord doth answer for them: Then the Devils rage and gnash their teeth: they see the soul chast and pure, and they are ashamed: they see it penitent, and they despair: they perceive that the tongue was refrained and sanctified, and then hold their peace: Then the soul passes forth and rejoices; passing by the Devils in scorn and triumph, being securely carried into the bosome of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared, and then they shall feast and sing, rejoice and worship for * ever and ever. Fearfull and formidable to unholy persons is the first meeting with spirits in their separation. But the victory which holy souls receive by the mercies of Jesus Christ, and the conduct of Angels is a joy that we must not understand till we feel it: and yet which by an early and a persevering piety we may secure: but let us enquire after it no further because it is secret.

Chrysostomus.

μεγίστη τῶν ἀρετῶν θεοσέβεια δι' ἧς ἀθανατίζεται ἡ ψυχή.

Philo.

CHAP.

CHAP. III.

Of the ſtate of ſickneſſe, and the temptations incident to it with their proper remedies.

SECT. I.

Of the ſtate of ſickneſſe.

ADams ſin brought death into the world, and man did die the ſame day in which he ſinned, according as God had threatned: he did not die, as death is taken for a ſeparation of ſoul and body: that is not death properly, but the ending of the laſt act of death: juſt as a man is ſaid to be *born* when he ceaſes any longer to be *born* in his mothers womb. But whereas to man was intended a life long and happy, without ſickneſſe, ſorrow, or infelicity, and this life ſhould be lived here or in a better place, and the paſſage from one to the other ſhould have been eaſie, ſafe and pleaſant, now that man ſinned, he fell from that ſtate to a contrary.

If *Adam* had ſtood he ſhould *not alwayes* have lived in this world; for this world was not a place capable of giving a dwelling to all thoſe myriads of men and women which ſhould have been born in all the generations of infinite and eternall ages; for ſo it muſt have been, if man had not died at all, nor yet have removed hence at all: Neither is it likely that mans innocence ſhould have loſt to him all poſſibility of going thither, where the duration is better, meaſured by a better time, ſubject to fewer changes, and which is now the reward of a returning vertue, which in all natural ſenſes is leſſe than innocence, ſave that it is heightned by Chriſt to an equality of acceptation with the ſtate of innocence. But ſo it muſt have been, that his innocence ſhould have been puniſhed with an eternall confinement to this ſtate, which in all reaſon is the leſſe perfect, the ſtate of a traveller, not of one poſſeſſed of his inheritance. It is therefore certain Man ſhould have changed his abode: for ſo did *Enoch*, and ſo did *Elias*, and ſo ſhall all the world that ſhall be alive at the day of judgement: *They ſhall not die but they ſhall change* their place, and their abode, their duration and their ſtate, and all this without death.

That death therefore which God threatned to *Adam*, and which paſſed upon his poſterity, is not the going out of this world, but *the manner of going*. If he had ſtaid in innocence, he ſhould have gone from hence placidly, and fairly, without vexatious and afflictive circumſtances; he ſhould not have died by ſickneſſe, miſfortunes, defect, or unwillingneſſe; but when

when he fell then he began to die; *the ſame day,* (ſo ſaid God:) and that muſt needs be true, and therefore it muſt mean, that upon that very day he fell into an evill and dangerous condition; a ſtate of change and affliction; then death began, that is, the man began to die, by a naturall diminution, and aptneſſe to diſeaſe and miſery. His firſt ſtate was and ſhould have been (ſo long as it laſted) a happy duration; His ſecond was a daily and miſerable change; and this was the dying properly.

Prima quæ vitam dedit, hora carpſit. Hercul Fur.

Naſcentes morimur, finiſq; ab origine pendet. Manil.

This appears in the great inſtance of *damnation,* which in the ſtyle of Scripture is called eternall death; not becauſe it kils or ends the duration, it hath not ſo much good in it; but becauſe it is a perpetual infelicity; change or ſeparation of ſoul and body is but accidentall to death. Death may be with, or without either: but the formality, the curſe and the ſting of death, that is, miſery, ſorrow, fear, diminution, defect, anguiſh, diſhonour, and whatſoever is miſerable, and affective in nature, that is death: death is not an action, but a whole ſtate and condition; and this was firſt brought in upon us by the offence of one man.

But this went no further, then thus to ſubject us to temporall infelicity. If it had proceeded ſo as was ſuppoſed, Man had been much more miſerable; for man had more then one original ſin in this ſenſe: and though this death entred firſt upon us by *Adams* faule, yet it came nearer unto us, and increaſed upon us by the ſins of more of our forefathers. For *Adams* ſin left us in ſtrength enough to

contend with humane calamities for almoſt a thouſand years together. But the ſins of his children, our forefathers, took off from us half the ſtrength about the time of the flood; and then fell from 500. to 250. & from thence to 120. and from thence to threeſcore and ten, ſo often halfing it, till it is almoſt come to nothing. But by the ſins of men in the ſeverall generations of the world, *death*, that is, miſery and diſeaſe is haſtened ſo upon us, that we are of a contemptible age; and becauſe we are to die by ſuffering evils, and by the daily leſſening of our ſtrength and health; this death is ſo long a doing, that it makes ſo great a part of our ſhort life uſeleſs and unſerviceable, that we have not time enough to get the perfection of a ſingle manufacture; but ten or twelve generations of the world muſt go to the making up of one wiſe man, or one excellent Art: and in the ſucceſſion of thoſe ages, there happens ſo many changes and interruptions, ſo many warres and violencies, that ſeven years fightings ſets a whole Kingdom back in learning and vertue, to which they were creeping, it may be, a whole age.

And thus alſo we do evil to our poſterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all they to theirs, who by ſins cauſed God to ſhorten the life, and multiply the evils of mankinde: and for this reaſon it is the world grows worſe and worſe, becauſe ſo many originall ſins are multiplied, and ſo many evils from Parents deſcend upon the ſucceeding generations of men, that they derive nothing from us but originall miſery.

but

But he who reſtored the law of Nature, did alſo reſtore us to the condition of Nature; which being violated by the introduction of death, Chriſt then repaired when he ſuffered and overcame death for us: that is, he hath taken away the unhappineſſe of ſickneſſe, and the ſting of death, and the diſhonour of the grave, of diſſolution and weakneſſe, of decay and change; and hath turned them into acts of favour, into inſtances of comfort, into opportunities of vertue; Chriſt hath now knit them into roſaries, and coronets, he hath put them into promiſes and rewards, hee hath made them part of the portion of his elect: they are *inſtruments*, and *earneſts*, and *ſecurities*, and *paſſages* to the greateſt perfection of humane nature, and the Divine promiſes. So that it is poſſible for us now to be reconciled to ſickneſſe; *It came in by ſin, and therefore is cured when it is turned into vertue*; and although it may have in it the uneaſineſſe of labour, yet it will not be uneaſie as ſin, or the reſtleſneſſe of a diſcompoſed conſcience: If therefore we can well manage our ſtate of ſickneſſe, *that we may not fall by pain, as we uſually do by pleaſure*, we need not fear; for no evill ſhall happen to us.

SECT.

SECT. II.

Of the first temptation proper to the state of sickneſſe; Impatience.

MEn that are in health are ſevere exactors of patience at the hands of them that are ſick, and they uſually judge it not by terms of relation, between God and the ſuffering man; but between him and the friends that ſtand by the bed-ſide. It will be therefore neceſſary that we truly underſtand to what duties and actions the patience of a ſick man ought to extend.

1. Sighes and grones, ſorrow and prayers, humble complaints, and dolorous expreſſions are the ſad accents of a ſick mans language; for it is not to be expected that a ſick man ſhould act a part of patience with a countenance like an Orator, or grave like a Dramatick perſon. It were well if all men could bear an exteriour decencie in their ſickneſſe, and regulate their voice, their face, their diſcourſe, and all their circumſtances by the meaſures and proportions of comelineſſe and ſatisfaction to all the ſtanders by. But this would better pleaſe them then aſſiſt him; the ſick man would do more good to others, then he would receive to himſelf.

Ejulatu, queſtu, gemitu, fremitibus, reſonando multum flebiles voces refert. Cic. Tuſc.

2. Therefore ſilence, and ſtill compoſures, and not complaining, are no parts of a ſick mans duty, they are not neceſſary parts of pati-

patience: We find that *David roared for the very disquietnesse of his sickenesse*; and he lay *chattering like a swallow*, and *his throat was dry* with calling for help upon his God. That's the proper voice of sickenesse; and certain it is, that the proper voices of sickenesse are expresly *vocal*, and *petitory* in the ears of God, and call for pity in the same place, as the cries and oppressions of Widows and Orphans do for vengeance upon their persecutors, though they say no Collect against them. For there is *the voice of man*, and there is *the voice of the disease*, and God hears both; And the louder the disease speaks, there is the greater need of mercy and pity, and therefore God will the sooner hear it. *Abels blood had a voice* and cried to God, and *humility hath a voice*, and cries so loud to God, that it *pierces the clouds*; and so hath every sorrow, and every sickenesse: and when a man cries out, and complains but according to the sorrows of his pain, it cannot be any part of a culpable impatience, but an argument for pity.

Concedendum est genti.

—— Flagrantior æquo
Non debet dolor esse viri,
nec vulnere major.
Ju. Sat. 13.

3. Some mens senses are so subtile, and their perceptions so quick and full of relish, and their spirits so active, that the same load is double upon them, to what it is to another person: and therefore comparing the expressions of the one to the silence of the other, a different judgement cannot be made concerning their patience: Some natures are querulous, and melancholy, and soft, and nice, and tender, and weeping, and expressive: others are sullen, dull, without apprehension, apt to tolerate and carry burdens: and the crucifixion

on of our Bleſſed Saviour falling upon a delicate and virgin body, of curious temper, and ſtrict, equall compoſition, was naturally more full of torment than that of the ruder theeves, whoſe proportions were courſer and uneven.

Omnino ſi quicquam eſt decorum, nihil eſt profectò magis, quàm æquabilitas univerſæ vitæ, tum ſingularum actionum: quam autem conſervare non poſſis, ſi aliorum naturam imitans omittas tuam.

4. In this caſe it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable than an even temper in our whole life, and in every action: but this evenneſſe cannot be kept unleſſe every man follows his own nature, without ſtriving to imitate the circumſtances of another: and what is ſo in the thing it ſelf, ought to be ſo in our judgements concerning the things. We muſt not call any one impatient if he be not ſilent in a feaver as if he were aſleep, or as if he we were dull, as *Herods* ſon of *Athens*.

Quia profundenda voce omne corpus intenditur, venitq; plaga vehementior. Cic. Tuſc.

5. Nature in ſome caſes hath made cryings out, and exclamations to be an entertainment of the ſpirit, and an abatement or diverſion of the pain. For ſo did the old champions when they threw their fatall nets that they might load their enemy with the ſnares and weights of death, they groaned aloud, and ſent forth the anguiſh of their ſpirit into the eyes and heart of the man that ſtood againſt them: ſo it is in the endurance of ſome ſharp pains, the complaints and ſhriekings, the ſharp groans, and the tender accents ſend forth the afflicted ſpirits, and force a way that they may eaſe their oppreſſion and their load, that when they have ſpent

ſome

ſome of their ſorrowes, by a ſally forth, they may return better able to fortifie the heart. Nothing of this is a certain *ſigne*, much leſſe *an action* or *part* of impatience; and when our bleſſed Saviour ſuffered his laſt, and ſharpeſt pang of ſorrow, *he cried out with a loud voice*, and reſolved to die, and did ſo.

SECT. III.

Conſtituent or integrall parts of Patience.

1. THat we may ſecure our patience, we muſt take care that *our complaints be without deſpair*. Deſpair ſins againſt the reputation of Gods goodneſſe, and the efficacy of all our old experience: By deſpair we deſtroy the the greateſt comfort of our ſorrows, and turn our ſickneſſe into the ſtate of Devils, and periſhing ſouls. No affliction is greater than deſpair, for that is it which makes hell fire, and turns a naturall evill into an intolerable; it hinders prayers, and fils up the intervals of ſickneſſe with a worſe torture; it makes all ſpirituall arts uſeleſſe, and the office of ſpirituall comforters and guides to be impertinent.

Againſt this, *hope* is to be oppoſed; and its proper acts as it relates to the vertue and exerciſe of patience are; 1. Praying to God for help and remedy; 2. Sending for the guides of ſouls; 3. Uſing all holy exerciſes and acts of grace, proper to that ſtate: which who

who ſo does hath not the impatience of deſpair; every man that is patient hath hope in God in the day of his ſorrows.

2. Our complaints in ſickneſſe muſt be *without murmur.* Murmur ſins againſt Gods providence and government: by it we grow rude, and like the falling Angels, diſpleaſed at Gods ſupremacy: and nothing is more unreaſonable, it talks againſt God, for whoſe glory all ſpeech was made; it is proud and phantaſtick, hath better opinions of a ſinner then of the Divine Juſtice, and would rather accuſe God than himſelf.

Againſt this is oppoſed that part of patience which reſignes the man into the hands of God; ſaying with old *Eli*, *It is the Lord, let him do what he will*; and [*Thy will be done in earth as it is in heaven*] and ſo by admiring Gods Juſtice and wiſdom, does alſo diſpoſe the ſick perſon for receiving Gods mercy; and ſecures him the rather in the grace of God. The proper acts of this part of patience are, 1. To confeſſe our ſins and our own demerits. 2. It increaſes and exerciſes humility. 3. It loves to ſing praiſes to God, even from the loweſt abyſſ. of humane miſery.

3. Our complaints in ſickneſſe muſt be *without peeviſhneſſe.* This ſins againſt civility, and that neceſſary decency, which muſt be uſed towards the miniſters and aſſiſtants. By peeviſhneſſe we increaſe our own ſorrowes, and are troubleſome to them that ſtand there, to eaſe ours It hath in it harſhneſſe of nature, and ungentlenеſſe, wilfulneſſe, and phantaſtick opinions, moroſity and incivility.

Againſt it are oppoſed obedience, tractability,

bility, easinesse of perswasion, aptnesse to take counsel. The acts of this part of patience are, 1. To obey our Physicians. 2. To treat our persons with respect to our present necessities. 3. Not to be ungentle, and uneasy to the ministers, and nurses that attend us; But to take their diligent and kinde offices as sweetly as we can, and to bear their indiscretions, or unhandsome accidents contentedly and without disquietnesse within, or evil language, or angry words without. 4. Not to use unlawful means for our recovery. Vide chap. 4 Sect. 1.

If we secure these particulars, we are not lightly to be judged of, by noises and postures, by colours and images of things, by paleness, or tossings from side to side. For it were a hard thing that those persons who are loaden with the greatest of humane calamities, should be strictly tyed to ceremonies and forms of things. He is patient that calls upon God, that hopes for health or heaven; that believes God is wise and just in sending him afflictions; that confesses his sins and accuses himself, and justifies God: that expects God will turn this into good: that is civill to his Physitians and his servants: that converses with the guides of souls, the ministers of religion: and in all things submits to Gods will: and would use no indirect means for his recovery: but had rather be sick and die, then enter at all into Gods displeasure.

SECT.

SECT. IV.

Remedies againſt impatience, by way of conſideration.

AS it happens concerning death, ſo it is in ſickneſſe which is deaths handmaid. It hath the fate to ſuffer calumny and reproach, and hath a name worſe than its nature.

1. For there is no ſickneſſe ſo great but children endure it, and have naturall ſtrengths to bear them out quite through the calamity, what period ſoever nature hath allotted it. Indeed they make no reflexions upon their ſufferings, and complain of ſickneſſe with an uneaſie ſigh, or a naturall grone, but conſider not what the ſorrowes of ſickneſſe mean: and ſo bear it by a direct ſufferance, and as a pillar bears the weight of a roof: But then why cannot we bear it ſo too? For this which we call a reflexion upon, or a conſidering of our ſickneſſe, is nothing but a perfect inſtrument of trouble, and conſequently a temptation to impatience. It ſerves no end of nature, it may be avoided, and we may conſider it onely as an expreſſion of Gods Anger, and an emiſſary, or procurator of repentance. But all other conſidering it, except where it ſerves the purpoſes of medicine and art, is nothing, but under the colour of reaſon, an unreaſonable device to heighten the ſickneſſe

Prætulerim delirus inerſq; videri,
Dum ea delectant mala me vel denique fallant,
Quam ſapere & ringi.
Hor. lib. 2. ep. 2.

neſſe, and increaſe the torment. But then as children want this act of reflex perception, or reaſonable ſenſe whereby their ſickneſſe becomes leſſe pungent and dolorous: ſo alſo do they want the helps of reaſon, whereby they ſhould be able to ſupport it. For certain it is, reaſon was as well given us to harden our ſpirits, and ſtiffen them in paſſions and ſad accidents, as to make us bending and apt for action: and if in men God hath heightned the faculties of apprehenſion, he hath increaſed the auxiliaries of reaſonable ſtrengths; that Gods rod, and Gods ſtaffe might go together, and the beam of Gods countenance may as well refreſh us with its light, as ſcorch us with its heat. But poor children that endure ſo much, have not inward ſupports and refreſhments to bear them through it, they never heard the ſayings of old men, nor have been taught the principles of ſevere philoſophy, nor are aſſiſted with the reſults of of a long experience, nor know they how to turn a ſickneſſe into vertue, and a Feaver into a reward: nor have they any ſenſe of favours, the remembrance of which may alleviate their burden: and yet nature hath in them teeth and nails enough to ſcratch, and fight againſt the ſickneſſe, and by ſuch aids as God is pleaſed to give them, they wade thorow the ſtorm and murmur not: and beſides this yet, although infants have not ſuch brisk perceptions upon the ſtock of reaſon, they have a more tender feeling upon the accounts of ſenſe, and their fleſh is as uneaſie by their naturall ſoftneſſe and weak ſhoulders, as ours by our too forward apprehenſions. Therefore

bear

Στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ.
Τέτλαθι δὴ κραδίη, καὶ κυντερόν ἄλλο ποτ' ἔτλης.
Ulysses apud Hom.

bear up: either you or I, or some man wiser, and many a woman weaker then us both, or the very children have endured worse evill than this that is upon thee now.

That sorrow is hugely tolerable which gives it smart but by instants and smallest proportions of time. No man at once feels the sicknesse of a week, or of a whole day; but the smart of an instant: and still every portion of a minute, feels but its proper share: and the last groan ended all the sorrow of its peculiar burden: And what minute can that be, which can pretend to be intolerable? and the next minute is but the same as the last: and the pain flowes like the drops of a river, or the little shreds of time: and if we do but take care of the present minute, it cannot seem a great charge, or a great burden; but that care will secure our duty, if we still but secure the present minute.

3. If we consider how much men can suffer if they list: and how much they do suffer for great and little causes, and that no causes are greater than the proper causes of patience in sicknesse (that is necessity and religion) we cannot without huge shame to our nature, to our persons, and to our manners complain of this taxe and impost of nature. The experience added something to the old Philosophy. When the *Gladiators* were exposed naked to each others short swords, and were to cut each others souls away in portions of flesh, as if their forms had been as divisible as the life of

worms: they did not ſigh or groan, it was a ſhame to decline the blow, but according to the juſt meaſures of art. The women that ſaw the wound ſhrieke out: and he that receives it holds his peace. They did not onely ſtand bravely, but would alſo fall ſo: and when he was down, ſcorn'd to ſhrink his head, when the inſolent conquerer came to lift it from his ſhoulders: and yet this man in his firſt deſign, onely aimed at liberty: and the reputation of a good fencer: and when he ſunk down he ſaw he could onely receive honour of a bold man: the noiſe of which he ſhall never hear, when his aſhes were crammed in his narrow Urne. And what can we complain of the weakneſſe of our ſtrengths, or the preſſures of diſeaſes, when we ſee a poor ſouldier ſtand in a breach almoſt ſtarved with cold and hunger: and his cold apt to be relieved onely by the heats of Anger, a Feaver or a fired musket? and his hunger ſlacked by a greater pain, and a huge fear? this man ſhall ſtand in his armes and wounds, *patiens liminis atq; ſolis*, pale and faint, weary and watchfull: and at night ſhall have a bullet pulled out of his fleſh, and ſhivers from his bones, and endure his mouth to be ſewed up from a violent rent to its own dimenſion, and all this for a man whom he never ſaw, or if he did, was not noted by him: but one that ſhall condemn him to the gallowes if he runs from all this miſery. It is ſeldom that God ſpends ſuch calamities upon men, as men bring upon themſelves, and ſuffer willingly. But that which is moſt conſiderable, is, that any paſſion and

Spectatores vociferantur, ictus tacet.

Quis mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modo ſtetit, verum etiam decubuit turpiter?

Tuſc. Q. lib. 2

and violence upon the ſpirit of man makes him able to ſuffer huge calamities, with a certain conſtancy, and an unwearied patience. *Scipio Africanus* was wont to commend that ſaying in *Xenophon*, that the ſame labours of warfare were eaſier far to a Generall then to a common ſouldier, becauſe he was ſupported by the huge appetites of honour, which made his hard marches nothing but ſteppings forward, and reaching at a triumph. Did not the Lady of *Sabinus* for others intereſt bear twins privately and without groaning? Are not the labours and cares, the ſpare diet, and the walking nights of covetous and adulterous, of ambitious and revengeful perſons, greater ſorrowes, and of more ſmart than a Feaver, or the ſhort pains of child-birth? what will not tender women ſuffer to hide their ſhame? and if vice, and paſſion, luſt, and inferiour appetites can ſupply to the tendereſt perſons ſtrengths more then enough, for the ſufferance of the greateſt naturall violences, can we ſuppoſe that honeſty and religion, and the grace of God are more nice, tender, and effeminate?

4. Sickneſſe is the more tolerable becauſe it cures very many evils, and takes away the ſenſe of all the croſſe fortunes which amaze the ſpirits of ſome men, and tranſport them certainly beyond all the limits of patience. Here all loſſes and diſgraces, domeſtick cares and publick evils, the apprehenſions of pity, and a ſociable calamity, the fears of want, and the troubles of ambition, lie down and reſt upon the ſick mans pillow. One fit of the ſtone takes away from the fancies of men, all relations

tions to the world and ſecular intereſts: at leaſt they are made dull and flat, without ſharpneſſe and an edge.

And he that ſhall obſerve the infinite variety of troubles which afflict ſome buſie perſons, & almoſt all men in very buſie times, will think it not much amiſſe that thoſe huge numbers were reduced to certainty, to method, and an order, and there is no better compendium for this, than that they be reduced to one. And a ſick man ſeems ſo unconcerned in the things of the world, that although this ſeparation be done with violence; yet it is no otherwiſe then all noble contentions are, and all honours are purchaſed, and all vertues are acquired, and all vices mortified, and all appetites chaſtiſed, and all rewards obtained: there is infallibly to all theſe a difficulty and a ſharpneſſe annexed, without which there could be no proportion between a work and a reward. To this adde, that ſickneſſe does not take off the ſenſe of ſecular troubles, and worldly cares from us, by imploying all the perceptions, and apprehenſions of men; by filling all faculties with ſorrow, and leaving no room for the leſſer inſtances of troubles, as little rivers are ſwallowed up in the Sea: But ſickneſſe is a meſſenger of God, ſent with purpoſes of abſtraction and ſeparation, with a ſecret power and a proper efficacie to draw us off from unprofitable and uſeleſſe ſorrowes: and this is effected *partly* by reaſon that it repreſents the uſeleſneſſe of the things of this world, and that there is a portion of this life in which honours and things of the world cannot ſerve us to many pur-

purpoſes, partly by preparing us to death, and telling us that a man ſhall deſcend thither whence this world cannot redeem us, and where the goods of this world cannot ſerve us.

5. And yet after all this, ſickneſſe leaves in us appetites ſo ſtrong, and apprehenſions ſo ſenſible, and delights ſo many, and good things in ſo great a degree, that a healthleſſe body, and a ſad diſeaſe do ſeldome make men weary of this world: but ſtill they would fain finde an excuſe to live. The gout, the ſtone, and the toothach, the *ſciatica*, ſore eyes, and an aking head, are evils indeed: But ſuch, which rather than die, moſt men are willing to ſuffer, aed *Mecenas* added alſo a wiſh, rather to be crucified than to die: and though his wiſh was low, timorous, and baſe, yet we find the ſame deſires in moſt men, dreſſed up with better circumſtances. It was a cruell mercy in *Tamerlan* who commanded all the leprous perſons to be put to death, as we knock ſome beaſts quickly on their head, to put them out of pain, and leſt they ſhould live miſerably, the poor men would rather have endured another leproſie, and have more willingly taken two diſeaſes than one death: therefore *Ceſar* wondered that the old crazed ſouldier begged leave he might kill himſelf, and asked him, *Doſt thou think then to be more alive than now thou art?* We do not die ſuddenly, but we deſcend to death by ſteps, and ſlow paſſages: and therefore men (ſo long as they ate ſick) are willing to proceed and go forward in the finiſhing that ſad imployment. Between a diſeaſe and death, there

Debilem facito manu, debilem pede, coxa, lubricos quate dentes, vita dum ſupereſt, bene eſt.

Hanc mihi, vel acutam, ſidas, ſuſtineo crucem. Sen. ep. 101.

there are many degrees, and all thoſe are like the reſerves of evill things, the declining of every one of which is juſtly reckoned amongſt thoſe good things, which alleviate the ſickneſſe and make it tolerable. Never account that ſickneſſe intolerable, in which thou hadſt rather remain, than die: And yet if thou hadſt rather die than ſuffer it, the worſt of it that can be ſaid is this, that this ſickneſſe is worſe than death; that is, it is worſe than that which is the beſt of all evils, and the end of all troubles; and then you have ſaid no great harme againſt it.

6. Remember that thou art under a ſupervening neceſſity. *Nothing is intolerable that is neceſſary*; and therefore when men are to ſuffer a ſharp inciſion, or what they are pleaſed to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this ſickneſſe upon thee by the condition of Nature (for every flower muſt wither and droop) it is alſo bound upon thee by ſpeciall providence, and with a deſign to try thee, and with purpoſes to reward and to crown thee. Theſe cords thou canſt not break; and therefore lie thou down gently, and ſuffer the hand of God to do what he pleaſe, that at leaſt thou mayeſt ſwallow an advantage, which the care and ſevere mercies of God forces down thy throat.

Improbæq; Tigres indulgent patientiam flagello.

Impiger & fortis virtute coacta.

7. Remember that all men have paſſed this way, and the braveſt, the wiſeſt, and the beſt men, have been ſubject to ſickneſſe and ſad diſeaſes, and it is eſteemed a prodigy, that a man ſhould live to a long age and

Ceno equidem geminaconſtratos morte Philippos Theſſalæque rogos & funera gentis Iberæ.

and not be ſick, and it is recorded for a wonder concerning *Xenophilus* the Muſician, that he lived to 106. years of age in a perfect and continuall health: [a] No ſtory tells us the like of a Prince, or a great or a wiſe perſon; unleſs we have a minde to believe the tales concerning *Neſtor* and the *Eubœan Sibyl*, or reckon *Cyrus* of Perſia, or *Maſiniſſa* the Mauritanian to be rivals of old age, or that *Argantonius* the Tarteſian King did really outſtrip that age, according as his ſtory tells, reporting him to have * reigned 80. years, and to have lived 120. Old age, and healthfull bodies are ſeldome made the appendages to great fortunes: and under ſo great, and ſo univerſall precedents, ſo common fate of men, he that will not ſuffer his portion, deſerves to be ſomething elſe than a man, but nothing that is better [b].

[a] Rara eſt in nobilitate ſenectus.

Cicero de ſenect.

[b] Ferte quam ſortem patiuntur omnes nemo recuſat.

8. We finde in ſtory that many Gentiles who walked by no light but that of reaſon, opinion, and humane examples, did bear their ſickneſſe nobly, and with great contempt of pain, and with huge intereſts of vertue. When *Pompey* came from Syria, and called at *Rhodes*, to ſee *Poſidonius* the Philoſoper, he found him hugely afflicted with the gout, and expreſſed his ſorrow, that he could not hear his Lectures from which by this pain he muſt needs be hindred. *Poſidonius* told him, *but you may hear me for all this*; and he diſcours'd excellently in the midſt of his tortures, even then, *when the torches were put to his feet*, That *nothing was good but what was honeſt*; and therefore *nothing could be an evill if it were not criminall*, and ſummed up his Lectures with this ſaying, *O pain, in vain doſt thou*

Tuſc. l 2. Cum faces doloris admoverentur.

thou attempt me; For I will never confeſſe thee to be an evil as long as I can honeſtly bear thee. And when *Pompey* himſelf was deſperately ſick at Naples, the *Neapolitans* wore crowns and triumphed; and the men of *Puteoli* came to congratulate his ſickneſſe, not becauſe they loved him not, but becauſe it was the cuſtome of their countrey to bave better opinions of ſickneſſe than we have. The boyes of *Sparta* would at their Altars endure whipping til their very intrails ſaw the light thorow their torn fleſh; and ſome of them to death, without crying or complaint. *Ceſar* would drink his portions of Rhubarb rudely mixt, and unfitly allayed with little ſippings, and taſted the horror of the medicine, ſpreading the loathſomneſſe of his phyſick ſo, that all the parts of his tongue and palate might have an intire ſhare: and when *C. Marius* ſuffered the veins of his leg to be cut out for the curing his gout, and yet ſhrunk not, he declared not onely the rudeneſſe of their phyſick, but the ſtrength of a mans ſpirit, if it be contracted and united, by the aids of reaſon or Religion, by reſolution or any accidentall harſhneſſe, againſt a violent diſeaſe.

9. All impatience howſoever expreſſed, is perfectly uſeleſs to all purpoſes of eaſe, but hugely effective to the multiplying the trouble, and the impatience and vexation is another, but the ſharper diſeaſe of the two; it does miſchief *by it ſelf*, and miſchief *by the diſeaſe*. For *men grieve themſelves as much as they pleaſe*, and when by Impatience they put themſelvs into the retinue of ſorrows, they become ſolemn mourners. For ſo have I

Tantum doluerunt, quantum doloribus ſe inſeruerunt. S. Aug.

ſeen the rayes of the Sun or Moon daſh upon a brazen veſſel whoſe lips kiſſed the face of thoſe waters that lodged within its boſome, but being turned back and ſent off with its ſmooth pretences or rougher waftings, it wandred about the room and beat upon the roof, and ſtill doubled its heat and motion: So is a ſickneſſe and a ſorrow entertained by an unquiet and a diſcontented man, turned back either with anger, or with excuſes; but then the pain paſſes from the ſtomach to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to conſideration, from thence to ſorrow, and at laſt ends in Impatience, and uſeleſſe murmur, and all the way the man was impotent and weak: but the ſickneſſe was doubled and grew imperious and tyrannicall over the ſoul and body. *Maſſurius Sabinus* tells, that the image of the goddeſſe *Angerona* was with a muffler upon her mouth placed upon the Altar of *Volupia*, to repreſent that thoſe perſons who bear their ſickneſſes and ſorrowes without murmur, ſhall certainly paſſe from ſorrow to pleaſure, and the eaſe and honours of felicity; but they that with ſpite and iudignation bite the burning coal, or ſhake the yoak upon their necks, gall their ſpirits and fret the skin, and hurt nothing but themſelves.

Ceu rore ſeges viret, ſic creſcunt ; igus triſtis fletibus
Urget lachryma lachrymam,
Fœcunduſque ſui ſe numerat dolor:
Quem fortuna ſemel virum udo degenerem lumine viderit,
Illum ſæpe ſe it,

10. Remember that this ſickneſſe is but for a ſhort time; If it be ſharp, it will not laſt long: if it be long, it will be eaſie and very tolerable.

tolerable. And although S. *Eadſine* Archbiſhop of *Canterbury* had twelve years of ſickneſſe, yet all that while he ruled his Church prudently, gave example of many vertues, and after his death was inrolled in the Calender of Saints, who had finiſhed their courſe proſperouſly. Nothing is more unreaſonable then to intangle our ſpirits in wildneſſe, and amazement, like a Partridge fluttering in a net, which ſhe breaks not, though ſhe breaks her wings.

SECT. V.

Remedies againſt Impatience by way of exerciſe.

THe fitteſt inſtrument of eſteeming ſickneſſe eaſily tolerable, is to remember that which indeed makes it ſo: and that is, that God doth miniſter proper aids and ſupports to every of his ſervants whom he viſits with his rod. He knowes our needs, he pities our ſorrowes, he relieves our miſeries, he ſupports our weakneſſe, he bids us ask for help, and he promiſes to give us all that, and he uſually gives us more; and indeed it is obſervable, that no ſtorie tels of any godly man, who living in the fear of God fell into a violent and unpardoned impatience in his naturall ſickneſſe, if he uſed thoſe means which God and his holy Church have appointed. We ſee al-

moſt all men bear their laſt ſickneſſe *with ſorrowes* indeed, but *without violent paſſions*; and unleſſe they fear death violently, they ſuffer the ſickneſſe with ſome indifferency; and it is a rare thing to ſee a man who injoyes his reaſon in his ſickneſſe, to expreſſe the proper ſignes of a direct and ſolemn impatience. For when God layes a ſickneſſe upon us, he ſeizes commonly on a mans ſpirits, which are the inſtruments of action and buſineſſe; and when they are ſecured from being tumultuous, the ſufferance is much the eaſier: and therefore ſickneſſe ſecures all that, which can do the man miſchief. It makes him tame and paſſive, apt for ſuffering, and confines him to an unactive condition. To which if we adde, that God then commonly produces fear, and all thoſe paſſions which naturally tend to humility and poverty of ſpirit, we ſhall ſoon perceive by what inſtruments God verifies his promiſe to us, (which is the great ſecurity for our patience, and the eaſineſſe of our condition) that

1 Cor. 10. 13. *God will lay no more upon us than he will make us able to bear, but together with the affliction he will finde a way to eſcape:* Nay, if any thing can be more than this; we have two or three promiſes, in which we may ſafely lodge our ſelves, and roul from off our thorns and find eaſe and reſt: God hath *promiſed to be with us in our trouble*, and *to be with us in our prayers*, and *to be with us in our hope* and *confidence*.

Pſal 9. 9. Jam. 1. 1. Pſal. 31. 19, 24 Pſal. 31. 21, 22.

2. Prevent the violence and trouble of thy ſpirit by an act of thankſgiving: for which in the worſt of ſickneſſes thou canſt not want cauſe, eſpecially if thou remembreſt that this

pain

pain is not an eternall pain. *Bleſſe God for that*: But take heed alſo leſt you ſo order your affairs, that you paſſe from hence to an eternall ſorrow. If that be hard, this will be intolerable: But as for the preſent evill, a few dayes will end it.

3. Remember that thou art a man, and a Chriſtian: as *the Covenant of nature* hath made it *neceſſary*, ſo *the Covenant of grace* hath made it to be *choſen* by thee, to be a ſuffering perſon: either you muſt renounce your Religion, or ſubmit to the impoſitions of God, and thy portion of ſufferings. So that here we ſee our advantages, and let us uſe them accordingly. The barbarous and warlike Nations of old could fight well and willingly, but could not bear ſickneſſe manfully. The Greeks were cowardly in their fights, as moſt wiſe men are, but becauſe they were learned and wel taught, they bore their ſickneſſe with patience and ſeverity. The *Cimbrians* and *Celtiberians* rejoice in battell like Gyants, but in their diſeaſes they weep like Women. Theſe according to their inſtitution and deſignes had unequall courages, and accidentall fortitude; but ſince our Religion hath made *a covenant of ſufferings*: and the great buſineſſe of our lives is *ſufferings*, and moſt of the vertues of a Chriſtian are *paſſive graces*, and all the promiſes of the Goſpel are paſsed upon us, through *Chriſts Croſſe*, we have a neceſſity upon us to have an equall courage in all the variety of our ſufferings: for without an univerſall fortitude we can do nothing of our duty.

4. Reſolve to do as much as you can: for

certain it is, we can ſuffer very much, if we liſt: and many men have afflicted themſelves unreaſonably by not being skilfull to conſider how much their ſtrength and ſtate could permit; and our fleſh is nice and imperious, crafty to perſwade reaſon, that ſhe hath more neceſſities than indeed belong to her, and that ſhe demands nothing ſuperfluous: ſuffer as much in obedience to God as you can ſuffer for neceſſity, or paſſion, fear or deſire. And if you can for one thing, you can for another, and there is nothing wanting but the minde. Never ſay, *I can do no more, I cannot endure this.* For God would not have ſent it, if he had not known thee ſtrong enough to abide it; onely he that knowes thee well already, would alſo take this occaſion to make thee know thy ſelf. But it will be fit that you pray to God to give you a diſcerning ſpirit, that you may rightly diſtinguiſh *juſt neceſſity* from *the flattery* and fondneſſe of fleſh and blood.

5. Propound to your eyes and heart the example of the holy Jeſus upon the Croſſe; he endured more for thee than thou canſt either for thy ſelf or him: and remember that if we be put to ſuffer, and do ſuffer *in a good cauſe*; or *in a good manner*, ſo that in any ſenſe your ſufferings be conformable to his ſufferings, or can be capable of being united to his, we ſhall reign together with him. *The high way of the Croſſe* which the King of ſufferings hath troden before us, is the the way to *eaſe, to a kingdom*, and *to felicity*.

6. The very ſuffering is a title to an excel-

lent

lent inheritance: for, *God chaſtens every ſon whom he receives*, and if we be not chaſtiſed, *we are baſtards and not ſons*: and be confident, that although God *often* ſends pardon without correction, yet he *never* ſends correction without pardon, unleſſe it be thy fault: and therefore take every or any affliction as an earneſt peny of thy pardon; and upon condition there may be peace with God; let any thing be welcome that he can ſend as its inſtrument or condition. Suffer therefore God to chooſe his own circumſtances of adopting thee, and be content to be under diſcipline when the reward of that is, *to become the Son of God*: and by ſuch afflictions he hewes and breaks thy body, firſt dreſſing it to funerall, and then preparing it for immortality: and if this be the effect or the deſign of Gods love to thee; let it be occaſion of thy love to him: and remember that the truth of love is hardly known, but by ſomewhat that puts us to pain.

7. Uſe this as a puniſhment for thy ſins; and ſo God intends it moſt commonly; that is certain, if therefore thou ſubmitteſt to it, thou approveſt of the divine judgement: and no man can have cauſe to complain of any thing but of himſelf; if either he believes God to be juſt, or himſelf to be a ſinner: if he either thinks he hath deſerved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the laſt inſtance, and the laſt opportunity that ever God will give thee to exerciſe any vertue, to do him any ſervice, or thy ſelf any advantage;

be carefull that thou loſeſt not this: for to eternall ages, this never ſhall return again.

9. Or if thou peradventure ſhalt be reſtored to health, be carefull that in the day of thy thankſgiving thou mayeſt not be aſhamed of thy ſelf, or having behaved thy ſelf poorly and weakly upon thy bed: it will be a ſenſible and excellent comfort to thee, and double upon thy ſpirit, if when thou ſhalt worſhip God for reſtoring thee, thou ſhalt alſo remember that thou didſt do him ſervice in thy ſuffering, and tell that God was hugely gracious to thee in giving thee the opportunity of a vertue, at ſo eaſie a rate as a ſickneſſe, from which thou didſt recover.

10. Few men are ſo ſick, but they believe that they may recover: and we ſhall ſeldom ſee a man lie down with a perfect perſwaſion that it is his laſt hour: for many men have been ſicker, and yet have recovered: but whether thou doſt or no, thou haſt a vertue to exerciſe, which may be a handmaid to thy patience. *Epaphroditus* was ſick, ſick unto death, and yet God had mercy upon him: and he hath done ſo to thouſands, to whom he found it uſefull in the great order of things; and the events of univerſall providence. If therefore thou deſireſt to recover, here is cauſe enough of hope: and hope is deſigned in the arts of God and of the Spirit, to ſupport patience. But if thou recovereſt not, yet there is ſomething that is matter of joy naturally, and very much ſpiritually if thou belongeſt to God, and *joy* is as certain a ſupport to patience, as *hope*: and it is no ſmall cauſe of being pleaſed, when we remember that if we recover not,

our

our ſickneſſe ſhall the ſooner ſit down in reſt and joy. For recovery by death, as it is eaſier and better than the recovery by a ſickly health, ſo it is not ſo long in doing: it ſuffers not the tediouſneſſe of a creeping reſtitution, nor the inconvenience of Surgeons and Phyſitians, watchfulneſſe and care, keepings in, and ſuffering trouble, fears of relapſe and the little reliques of a ſtorm.

11 While we hear or uſe, or think of theſe remedies, part of the ſickneſſe is gone away, and all of it is paſſing. And if by ſuch inſtruments we ſtand armed and ready dreſſed before-hand, we ſhall avoid the miſchiefs of amazements and ſurprize; while the accidents of ſickneſſe were ſuch as were expected, and againſt which we ſtood in readineſſe with our ſpirits, contracted, inſtructed and put upon the defenſive.

Nulla mihi nova nunc facies inopinaq; ſurgit,
Omnia præcepi atq; animo mecum ante revolvi.
Virgil. lib. 6.

12. But our patience will be the better ſecured, if we conſider that it is not violently tempted by the uſuall arreſts of ſickneſſe; for patience is with reaſon demanded while the ſickneſſe is tolerable; that is, ſo long as the evill is not too great; but if it be eligible, and have in it ſome degrees of good, our patience will have in it leſs difficulty, and the greater neceſſity. This therefore will be a new ſtock of conſideration. *Sickneſſe is in many degrees eligible to many men, and to many purpoſes.*

SECT.

SECT. VI.

Advantages of ſickneſſe.

1. I Conſider one of the great felicities of heaven conſiſts in an immunity from ſin: then we ſhall love God without mixtures of malice, then we ſhall injoy without envy; then we ſhall ſee fuller veſſels running over with glory, and crowned with bigger circles, and this we ſhall behold without ſpilling from our eyes (thoſe veſſels of joy and grief) any ſigne of anger, trouble or a repining ſpirit: our paſſions ſhall be pure, our charity without fear, our deſire without luſt, our poſſeſſions all our own, and all in the inheritance of Jeſus, in the richeſt ſoil of Gods eternall kingdom. Now half of this reaſon which makes heaven ſo happy by being innocent, is alſo in the ſtate of ſickneſſe, making the ſurrowes of old age ſmooth, and the groans of a ſick heart, apt to be joined to the muſick of Angels; and though they ſound harſh to our untuned ears, and diſcompoſed Organs, yet thoſe accents muſt needs be in themſelves excellent which God loves to hear, and eſteems them as *prayers*, and *arguments of pity*, inſtruments of mercy and grace, and preparatives to glory.

In ſickneſſe, the ſoul begins to dreſſe herſelf for immortality, and firſt ſhe unties the ſtrings of vanity that made her upper garment cleave to the world and ſit uneaſie. Firſt ſhe puts

puts off the light and phantaſtick ſummer robe of luſt and wanton appetite, and as ſoon as that *Ceſtus*, that laſcivious girdle is thrown away, then the *reins chaſten us and give us warning in the night*: then that which called us formerly to ſerve *the manlineſſe of the body*, and *the childiſhneſſe of the ſoul*, keeps us waking, to divide the hours with the intervals of prayer, and to number the minutes with our penitentiall groans: then the fleſh ſits uneaſily and dwels in ſorrow, and then the ſpirit feels it ſelf at eaſe, freed from the petulant ſolicitations of thoſe paſſions which in health were as buſie & asreſtleſs as atomes in the ſun, always dancing, and alwayes buſie and never ſitting down till a ſad night of grief and uneaſineſſe draws the vail, and lets them die alone in ſecret diſhonour.

2. Next to this; *the ſoul by the help of ſickneſſe knocks off the fetters of pride and vainer complacencies.* Then ſhe drawes the curtains and ſtops the light from coming in, and takes the pictures down, thoſe phantaſtick images of ſelf-love, and gay remembrances of vain opinion, and popular noiſes. Then the Spirit ſtoops into the ſobrieties of humble thoughts, and feels corruption chiding the forwardneſſe of fancy, and allaying the vapours of conceit and factions opinions. For humility is the ſouls grave into which ſhe enters, not to die, but to meditate and interre ſome of its troubleſome appendages. There ſhe ſees the duſt, and feels the diſhonours of the body, and reads the Regiſter of all its ſad adhe-

Nunc feſtinatos nimium tibi ſentit honores
Actaq; lauriferæ damnat Syllana juventæ.
Lucan. lib. 8.

adherencies, and then ſhe layes by all her vain reflexions, beating upon her Cryſtall and pure mirrour from the fancies of ſtrength and beauty, and little decayed prettineſſes of the body, and when in ſickneſſe we forget all our knotty diſcourſes of Philoſophy, and a Syllogiſme makes our head ake, and we feel our many and loud talkings ſerved no laſting end of the ſoul, no purpoſe that now we muſt abide by; and that the body is like to deſcend to the land, where all things are forgotten, then ſhe layes aſide all her remembrances of applauſes, all her ignorant confidences, and cares onely to *know Chriſt Jeſus, and him crucified*, to know him plainly, and with much heartineſſe, and ſimplicity. And I cannot think this to be a contemptible advantage; for ever ſince man tempted himſelf by his impatient deſires of knowing, and being as God, Man thinks it the fineſt thing in the world to know much, and therefore is hugely apt to eſteem himſelf better than his brethren, if he knowes ſome little impertinencies, and them imperfectly, and that with infinite uncertainty; But God hath been pleaſed with a rare art to prevent the inconveniencies apt to ariſe by this paſſionate longing after knowledge; even by giving to every man a ſufficient opinion of his own underſtanding; and who is there in the world that thinks himſelf to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wiſe enough, and every man believes his own opinion the ſoundeſt, and if it were otherwiſe, men would burſt themſelves with envy, or elſe become irrecoverable ſlaves to the talking and diſ-

diſputing man. But when God intended this permiſſion to be an antidote of envy, and a ſatisfaction and allay to the troubleſome appetites of knowing, and made that this univerſal opinion by making men in ſome proportions equall ſhould be a keeper out, or a great reſtraint to ſlavery and tyranny reſpectively, Man (for ſo he uſes to do) hath turned this into bitterneſſe: for when nature had made ſo juſt a diſtribution of underſtanding, that every man might think he had enough, he is not content with that, but will think he hath more than his brother: and whereas it might well be imployed in reſtraining ſlavery, he hath uſed it to break off the bands of all obedience, and it ends in pride and ſchiſmes, in hereſies and tyrannies: and it being a ſpiritual evil, it growes upon the ſoul with old age and flattery, with health and the ſupports of a proſperous fortune. Now beſides the direct operations of the Spirit, and a powerful grace, there is in nature left to us no remedy for this evil, but a ſharp ſickneſſe, or an equall ſorrow, and allay of fortune, and then we are humble enough to ask counſel of a deſpiſed Prieſt, and to think that even a common ſentence from the mouth of an appointed comforter ſtreams forth more refreſhment than all our own wiſer and more reputed diſcourſes. Then our underſtandings and our bodies peeping thorow their own breaches ſee their ſhame and their diſhonour, their dangerous follies, and their huge deceptions, and they go into the clefts of the rock, and every little hand may cover them.

Ubi jam validis quaſſatum eſt viribus ævi,
Corpus & obtuſis ceciderunt viribus artus,
Claudicat ingenium, delirat linguaque menſque.
Lucr. l. 3

3. Next

3. Next to these; *As the soul is still undressing, she takes off the roughnesse of her great and little angers, and animosities*, and receives te oil of mercies, and smooth forgiveneſſe, fair interpretations, and gentle answers, designes of reconcilement, and Christian atonement in their places. For so did the wrastlers in *Olympus*, they stripped themselves of all their garments, and then anointed thir naked bodies with oil, smooth and vigorous, with contracted nerves and enlarged voice, they contended vehemently, till they obtained their victory, or their ease, and a crown of Olive, or a huge pity was the reward of their fierce contentions. Some wise men have said, that anger sticks to a mans natureas inseparably as other vices do to the manners of fools, and that anger is never quite cured; but God that hath found out remedies for all diseases, hath so ordered the circumstances of man, that in worser sort of men, anger and great indignation consume and shrivel into little peevishnes and uneasie accents of sickneſſe, and spend themselves in trifling instances: and in the better and more sanctified, it goes off in prayers, and almes, and solemn reconcilement: And however the temptations of this state, such I mean which are proper to it, are little and inconsiderable: the man is apt to chide a servant too bitterly, and to be discontented with his nurse, or not satisfied with his Physitian, and he rests uneasie and (poor man) nothing can please him; and indeed these little undecencies must be cured and stopped, lest they run.

Quatenus excidi penitus vitium iræ,
Cætera item nequeunt stultis hærentia.
Hor. lib. 1. sat. 3.

run into an inconvenience. But ſickneſſe is in this particular a little image of the ſtate of bleſſed ſouls, or of *Adams* early morning in Paradiſe, free from the troubles of luſt, and violencies of anger, and the intricacies of ambition or the reſtleſneſſe of covetouſneſſe. For though a man may carry all theſe along with him into his ſickneſſe, yet there he will not finde them, and in deſpite of all his own malice, his ſoul ſhall finde ſome reſt from labouring in the galleys, and baſer captivity of ſin: and if we value thoſe moments of being in the love of God, and in the kingdom of grace, which certainly are the beginnings of felicity, we may alſo remember that the not ſinning actually, is one ſtep of innocence; and therefore that ſtate is not intolerable, which by a ſenſible trouble, makes it in moſt inſtances impoſſible to commit thoſe great ſins, which make death, hel, and horrid damnations. And then let us but adde this to it, that God ſends ſickneſſes, but he never cauſes ſin; that God is angry with a ſinning perſon, but never with a man for being ſick; that ſin cauſes God to hate us, and ſickneſſe cauſes him to pity us; that all wiſe men in the world chooſe trouble rather than diſhonour; affliction rather than baſeneſſe; and that ſickneſſe ſtops the torrent of ſin; and interrupts its violence; and even to the worſt men, makes it to retreat many degrees; we may reckon ſickneſſe amongſt good things, as we reckon Rhubarb, and Aloës, and childbirth, and labour, and obedience, and diſcipline: Theſe are unpleaſant, and yet ſafe; they are troubles in order to bleſſings, or they

are

are ſecurities from danger, or the hard choices of a leſſe and more tolerable evil.

4. Sickneſſe is in ſome ſenſe eligible, becauſe it is the opportunity and the proper ſcene of exerciſing * ſome vertues. It is that agony in which men are tried for a crown; and if we remember what glorious things are ſpoken of *the grace of faith*, that it is the life of juſt men, the reſtitution of *the dead in treſpaſſes and ſins*, the juſtification of a ſinner, the ſupport of the weak, the confidence of the ſtrong, the magazine of promiſes, and the tittle to very glorious rewards; we may eaſily imagine that it muſt have in it a work and a difficulty in ſome proportion anſwerable to ſo great effects. But when we are bidden to believe ſtrange propoſitions, we are put upon it when we cannot judge, and thoſe propoſitions have poſſeſſed our diſcerning faculties, and have made a party there, and are become domeſtick before they come to be diſputed, and then the articles of faith are ſo few, and are made ſo credible, and in their event and in their object are ſo uſefull and gaining upon the affections, that he were a prodigie of man and would be ſo eſteemed, that ſhould in all our preſent circumſtances diſbelieve any point of faith: and all is well as long as the Sun ſhines, and the fair breath of heaven gently wafts us to our own purpoſes. But if you will try the excellency, and feel the work of faith, place the man in a perſecution, let him ride in a ſtorm, let his bones be broken with ſorrow, and his eyelids looſened with ſickneſs, let his bread be dipped in tears and all the daughters of Mu-

* Nolo quod cupio ſtatim tenere,
Nec victoria mi placet parata. *Petron.*

Musick be brought low; Let God commence a quarrell against him, and be bitter in the accents of his anger or his discipline, then God tryes your faith. Can you then trust his goodness, and believe him to be a Father when you groan under his rod? Can you rely upon all the strange propositions of Scripture, and be content to perish if they be not true? Can you receive comfort in the discourses of death and heaven, of immortality, and the resurrection of the death of Christ, and conforming to his sufferings? Truth is; there are but two great periods, in which faith demonstrates it self to be a powerfull, and mighty grace; and they are, *persecution* and *the approaches of death*, for *the passive part*: and *a temptation*, for *the active*. In the days of pleasure and the night of pain, faith is to fight her *agonisticon*, to contend for mastery: and faith overcomes all alluring and fond temptations to sin, and faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises we learn to despise the world, chooſing those objects which faith discovers; and by expectation of the same promises, we are comforted in all our sorrowes, and enabled to look thorow and see beyond the cloud: but the vigor of it is pressed, and called forth, when all our fine discourses come to be reduced to practice. For in our health and clearer dayes, it is easie to talk of putting trust in God: we readily trust him for life when we are in health; for provisions, when we have fair revenues; and for deliverance when we are newly escaped; but let us come to sit upon the margent of our

Mors ipsa beatior inde est,
Quòd per cruciamina lethi
via panditur ardua j ltis,
& ad astra doloribus itur.
Prud. hymn. in exeq. defunct.

our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the ſtorm ariſe, and the keels toſſe till the cordage crack, or that all our hopes bulge under us, and deſcend into the hollowneſſe of ſad miſſortunes; then can you believe, when you neither hear, nor ſee, nor feel any thing but objections? This is the proper work of ſickneſſe: faith is then brought into the theatre, and ſo exerciſed, that if it abides but to the end of the contention, we may ſee that work of faith which God will hugely crown. The ſame I ſay of *hope*, and of *charity*, or *the love of God*, and of *patience*, which is a grace produced from the mixtnres of all theſe: they are *Vertues which are greedy of danger*. And no man was ever honoured by any wiſe or diſcerning perſon for dining upon Perſian Carpets, nor rewarded with a crown for being at eaſe. It was the fire that did honour to *Mutius Scevola*, poverty made *Fabritius* famous, *Rutilius* was made excellent by baniſhment, *Regulus* by torments, *Socrates* by priſon, *Cato* by his death: and God hath crowned the memory of *Job* with a wreath of glory, becauſe he ſate upon his dunghill wiſely and temperately: and his potſheard and his groans mingled with praiſes and juſtifications of God, pleaſed him like an Anthem ſung by Angels in the morning of the reſurrection. God could not chooſe but be pleaſed with the delicious accents of Martyrs, when in their tortures they cryed out nothing but [*Holy Jeſus*] and [*Bleſſed be God*] and they alſo themſelves who

Virtutes a-vidæ periculi monſtrant quam non pœniteat tanto pretio æſtimaſſe virtutem. Senec.

Non enim hilaritate, nec laſcivia, nec riſu, aut joco comite levitatis, ſed ſæpe etiam triſtes firmitate & conſtantia ſunt beati. *Cicer. de fin. l. 2.*

with

with a hearty deſignation to the Divine pleaſure can delight in Gods ſevere diſpenſation, will have the tranſportations of Cherubims, when they enter into the joyes of God. If God be delicious to his ſervants when he ſmites them, he will be nothing but raviſhments and extaſies to their ſpirits when he refreſhes them with overflowings of joy in the day of recompences. *No man is more miſerable than he that hath no adverſity*; that man is not tried whether he be good or bad, and God never crowns thoſe vertues which are onely *faculties*, and *diſpoſitions*: but *every act* of vertue is an ingredient into reward. And we ſee many children fairly planted, whoſe parts of nature were never dreſſed by art, nor called from the furrows of their firſt poſſibilities by diſcipline, and inſtitution, and they dwell for ever in ignorance, and converſe with beaſts: and yet if they had been dreſſed and exerciſed, might have ſtood at the chairs of Princes, or ſpoken parables amongſt the rulers of cities? Our vertues are but in the ſeed, when the grace of God comes upon us firſt: but this grace muſt be thrown into broken furrowes, and muſt *twice feel the cold, and twice feel the heat*, and be ſoftned with ſtorms and ſhowers, and then it will ariſe into fruitfulneſs and harveſts: and what is there in the world to diſtinguiſh vertues from diſhonours, or the valour of *Cæſar* from the ſoftneſſe of the Egyptian Eunuchs, or that can make any thing rewardable, but the labour and

Nihil infelicius eo, cui nihil unquam contigit adverſi. Non licuit illi ſe experiri.
Senec.

-- Illa ſeges votis reſpondet avari
Agricolæ, bis quæ ſolem, bis frigora ſenſit.
Virgil. Georg. 1.

and the danger, the pain and the difficulty? Vertue could not be any thing but ſenſuality, if it were the entertainment of our ſenſes and fond deſires; and *Apicius* had been the nobleſt of all the Romans, if feeding a great appetite and deſpiſing the ſeverities of temperance had been the work and proper imployment of a wiſe man. But otherwiſe do fathers, and otherwiſe do mothers handle their children: Theſe ſoften them with kiſſes and imperfect noiſes, with the pap and breaſt milk of ſoft endearments, they reſcue them from Tutors, and ſnatch them from diſcipline, they deſire to keep them fat and warm, and their feet dry and their bellies full; and then the children govern, and cry, and prove fools, and troubleſome, ſo long as the feminine republike does endure. But fathers becauſe they deſign to have their children wiſe and valiant, apt for counſel, or for arms, ſend them to ſevere governments, and tie them to ſtudy, to hard labour, and afflictive contingencies. They rejoice when the bold boy ſtrikes a lion with his hunting ſpear, and ſhrinks not when the beaſt comes to affright his early courage. Softneſſe is for ſlaves and beaſts, for minſtrels and uſeleſs perſons, for ſuch who cannot aſcend higher than the ſtate of a fair oxe, or a ſervant entertained for vainer offices: But the man that deſignes his ſon for nobler imployments, to honours, and to triumphs, to

Languent per inertiam ſaginata, nec labore tantùm, ſed molle & ipſo ſui onere deficiunt. Senec.

Callum per injurias ducunt.

Ut ſit luminis atque aquæ cœleſtis patiens latus.

Modeſtia filiorum delectantur, vernularum licentia & canum non puerorum.

o Conſular dignities and preſidences of councels, loves to ſee him pale with ſtudy or panting with labour, or hardned with ſufferance or eminent by dangers: and ſo God dreſſes us for heaven. He loves to ſee us ſtrugling with a diſeaſe, and reſiſting the Devil, and conteſting againſt the weakneſſes of nature, and againſt hope to believe in hope, reſigning our ſelves to Gods will, praying him to chooſe for us, and dying in all things but *faith* and *its bleſſed conſequents, ut ad officium cum periculo ſimus prompti*; and the *danger* and the *reſiſtance* ſhall endear the office. For ſo have I known the boyſterous northwinde paſs thorow the yielding air, which opened its boſome and appeaſed its violence by entertaining it with eaſie compliance in all the regions of its receptions. Bnt when the ſame breath of Heaven hath been checked with the ſtiffeneſſe of a tower, or the united ſtrength of a wood; it grew mighty, and dwelt there, and made the higheſt branches ſtoop, and make a ſmooth path for it on the top of all its glories: So is ſickneſſe, and ſo is the grace of God. When ſickneſſe hath made the difficulty, then Gods grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then ſhewes its biggeſt glory, when it hath the greateſt difficulty to maſter, the greateſt weakneſſes to ſupport, the moſt buſie temptations to conteſt with: for ſo God loves that *his ſtrength ſhould be ſeen in our weakneſſe*, and our danger. Happy is that ſtate of life in which our ſervices to God are the deareſt & the moſt expenſive.

Ventus ut amittit vires, niſi robore denſæ
Occurrunt ſilvæ, ſpacio diffuſus inani.
Lucan.

Marcet ſine adverſario virtus.

Lætius eſt quotiesmagno tibi conſtat honeſtum.

5. Sick-

5. Sickneſſe hath ſome degrees of eligibility at leaſt by an after choice; becauſe to all perſons which are within the poſſibilities and ſtate of pardon, it becomes a great inſtrument of pardon of ſins. For as God ſeldom rewards here and hereafter too: ſo it is not very often that he puniſhes in both ſtates. In great and finall ſins he doth ſo; but we finde it expreſſed onely in the caſe of the ſin againſt the holy Ghoſt, *which ſhall never be forgiven in this world, nor in the world to come,* that is, It ſhall be puniſhed in both worlds, and the infelicities of this world ſhall but uſher in the intolerable calamities of the next. But this is in a caſe of extremity, and in ſins of an unpardonable malice: In thoſe leſſer ſtages of death which are deviations from the rule, and not a deſtruction and perfect antinomy to the whole inſtitution; God very often ſmites with his rod of ſickneſſe, that he may not for ever be ſlaying the ſoul with eternall death. *I will viſit their offences with the rod, and their ſin with ſcourges: Nevertheleſſe my loving kindneſſe will I not utterly take from him: nor ſuffer my truth to fail.* And there is in the New Teſtament *a delivering over to Satan,* and a conſequent *buffeting* for the mortification of the fleſh indeed; but *that the ſoul may be ſaved in the day of the Lord.* And to ſome perſons the utmoſt proceſſe of Gods anger reaches but to a ſharp ſickneſſe, or at moſt, but to a temporall death, and then the *little momentany anger* is ſpent, and expires in reſt, and a quiet grave. *Origen,* S. *Auguſtin.* and

Pſal. 8. 33.

1 Cor. 5. 5.
1 Tim. 1. 20.

and *Cassian* say concerning *Ananias* and *Saphira*, that they were slain with a sudden death, that by such a judgement their sin might be punished, and their guilt expiated, and their persons reserved for mercy in the day of judgement. And God cuts off many of his children from the land of the living: and yet when they are numbered amongst our dead, he findes them in the book of life, written among those that shall live to him for ever: and thus it happened to many new Christians in the Church of Corinth for the little undecencies, and disorders in the circumstances of receiving the holy Sacrament. S. *Paul* sayes, [that *many amongst them were sick, many were weak, and some were fallen asleep*] He expresses the divine anger against those persons in no louder accents; which according to the style of the New Testament where all the great transactions of duty and reproof are generally made upon the stock of *Heaven*, and *Hell* is plainly a *reserve*, and a *period* set to the declaration of Gods wrath. For God knowes that the torments of hell are so horrid, so insupportable a calamity, that he is not easie and apt to cast those souls, which he hath taken so much care, and hath been at so much expence to save, into the eternall never dying flames of Hell, lightly, for smaller sins, or after a fairly begun repentance, and in the midst of holy desires to finish it: But God takes such penalties, and exacts such fines of us, which we

Digni erant in hoc sæculo recipere peccatum suum, ut mundiores exeant ab hac vita, mundati castigatione sibi illata per mortem communem, quoniam credentes erant in Christum. *S. Aug. l. 3. c. 1. contr. Parmen. & Cassian. collat. 6. c. 11.*

1 Cor. 11. 30

may pay, *ſalvo contenemento* ſaving the main ſtake of all, even our *precious ſouls*. And therefore S. *Auguſtine* prayed to God in his penitentiall ſorrowes. *Here O Lord, burn and cut my fleſh that thou mayeſt ſpare me for ever.* For ſo ſaid our bleſſed Saviour, *Every ſacrifice muſt be ſeaſoned with ſalt, and every ſacrifice muſt be burnt with fire,* that is, we muſt abide in the ſtate of grace, and if we have committed ſins, we muſt expect to be put into the ſtate of affliction, and yet the ſacrifice will ſend up a right and untroubled cloud, and a ſweet ſmell to joyn with the incenſe of the Altar, where the eternalll Prieſt offers a never ceaſing ſacrifice. And now I have ſaid a thing againſt which there can be no exceptions, and of which no juſt reaſon can make abatement. For when ſickneſſe which is the condition of our nature is called for, with purpoſes of redemption: when we are ſent to death to ſecure eternall life, when God ſtrikes us that he may ſpare us, it ſhews that we have done things which he eſſentially hates, and therefore we muſt be ſmitten with the rod of God: but *in the midſt of judgement God remembers mercy*, and makes the rod to be medicinall, and like the rod of God in the hand of *Aaron* to ſhoot forth buds, and leaves, and Almonds, hopes, and mercies, and eternal recompences in the day of reſtitution. This is ſo great a good to us, if it be well conducted in all the chanels of its intention and deſign, that if we had put off the objections of the fleſh with abſtractions, contempts and ſeparations, ſo as we ought to do, it were as earneſtly to be prayed for, as any gay bleſſing

that

that crouns our cups with joy and our heads with garlands and forgetfulneſs, but this was it which I ſaid, that this may, nay that it ought to be choſen, at leaſt by an *after election*: for ſo ſaid S. *Paul*, *If we judge our ſelves, we ſhall not be condemned of the Lord*, that is, if we judge our ſelves worthy of the ſickneſſe: if we acknowledge and confeſſe Gods juſtice in ſmiting us, if we take the rod of God in our own hands, and are willing to imprint it in the fleſh, *we are workers together with God*, in the infliction, and then the ſickneſſe beginning, and being managed in the vertue of repentance, and patience and reſignation and charity, will end in peace and pardon and juſtification, and conſignation to glory. That I have ſpoken truth, I have brought Gods Spirit ſpeaking in Scripture for a witneſſe. But if this be true, there are not many ſtates of life that have advantages which can out-weigh this great inſtrument of ſecurity to our finall condition. *Moſes died at the mouth of the Lord*, ſaid the ſtory: *he died with the kiſſes of the Lords mouth*, (ſo the *Chaldee* Paraphraſe) it was the greateſt act of kindneſſe that God did to his ſervant *Moſes*; *he kiſſed him and he died*: But I have ſome things to obſerve for the better finiſhing this conſideration.

1. All theſe advantages and leſſenings of evil in the ſtate of ſickneſſe are onely upon the ſtock of vertue, and Religion. There is nothing can make ſickneſſe in any ſenſe eligible, or in many ſenſes tolerable but onely the grace of God: that onely turns ſickneſſe into eaſineſſe

Hæc clementia non paratur arte. Sed norunt cui ſerviunt leones.

and felicity: which alſo turnes it into vertue. For whoſoever goes about to comfort a vitious perſon when he lyes ſick upon his bed, can onely diſcourſe of the neceſſities of nature, of the unavoidableneſſe of the ſuffering, of the accidentall vexations and increaſe of torments by impatience, of the fellowſhip of all the ſons of *Adam*, and ſuch other little conſiderations, which indeed if ſadly reflected upon, and found to ſtand alone, teach him nothing, but the degree of his calamity, and the evil of his condition, and teach him ſuch a patience, and miniſter to him ſuch a comfort which can onely make him to obſerve decent geſtures in his ſickneſs, and to converſe with his friends and ſtanders by, ſo as may do them comfort, and eaſe their funeral and civil complaints; but do him no true advantage. For all that may be ſpoken to a beaſt when he is crowned with hair-laces, and bound with fillets to the Altar, to bleed to death to appeaſe the anger of the Deity, and to eaſe the burden of his Relatives. And indeed what comfort can he receive, whoſe ſickneſſe as it looks back is an effect of Gods indignation, and fierce vengeance, and if it goes forward, and enters into the gates of the grave, is a beginning of a ſorrow that ſhal never have an ending. But when the ſickneſs is a meſſenger ſent from a chaſtiſing Father; when it firſt turns into degrees of innocence, and then into vertues, and thence into pardon, this is is no miſery, but ſuch a method of the Di-

Si latus aut renes morbo tentantur acuto;
Quare fugam morbo. Vis eſſe vivere? quis non?
Si virtus hoc una poteſt dare, fortis omiſſis
Hoc age deliciis.
Hor. l. 1. ep. 6.

Divine Oeconomy, & dispensation, as resolves to bring us to heaven without any new impositions, but meerly upon the stock and charges of nature.

2. Let it be observed that these advantages which spring from sickness, are not in all instances of vertue, nor to all persons. Sickness is the proper scene for patience, and resignation, for all the passive graces of a Christian, for faith and hope, and for some single acts of the love of God. But *sickness is not a fit station for a penitent*; and it can serve the ends of the grace of *repentance* but *accidentally*: Sickness may * begin a repentance, if God continues life, and if we co-operate with the divine grace: or sickness may help to alleviate the wrath of God, and to facilitate the pardon, if all the other parts of this duty be performed in our healthfull state; so that it may serve at the entrance in, or at the going out. But sickness at no hand is a good stage to represent all the substantial parts of this duty: 1. It invites to it, 2. It makes it appear necessary, 3. It takes off the fancies of vanity, 4. It attempers the spirit, 5. It cures hypocrisie, 6. It tames the fumes of pride, 7. It is the school of patience, 8. And by taking us from off the brisker relishes of the world, it makes us with more gust to taste the things of the Spirit: and all this, onely when God fits the circumstances of the sickness, so as to consist with acts of reason, consideration, choice, and a present and reflecting minde: which then God sends when he means that the sickness of the body should be the cure of the soul. But let no man so rely upon it as by designe, to trust the begin-

* Nec tamen putaverant ad rem pertinere ubi inciperent quod placuerat ut fieret.

ning, the progreſſe, and the conſummation of our piety, to ſuch an eſtate which for ever leaves it unperfect: and though to ſome perſons it addes degrees, and miniſters opportunities, and exerciſes ſingle acts with great advantage, *in paſſive graces*, yet it is never an intire or ſufficient inſtrument for the change of our condition from the ſtate of death *to the liberty*, and *life of the ſons of God*.

3. It were good if we would tranſact the affairs of our ſouls with nobleneſſe and ingenuity, and that we would by an early and forward religion prevent the neceſſary arts of the Divine providence. It is true, that God cures ſome by inciſion, by fire and torments, but theſe are ever the more obſtinate and more unrelenting natures. Gods providence is not ſo afflictive and full of trouble as that it hath placed ſickneſſe and infirmity amongſt things ſimply neceſſary; and in moſt perſons it is but a ſickly and an effeminate vertue which is imprinted upon our ſpirits with fears and the ſorrowes of a feaver, or a peeviſh conſumption. It is but a miſerable remedy to be beholding to a ſickneſſe for our health, and though it be better to ſuffer the loſſe of a finger, than that the arm and the whole body ſhould putrifie, yet even then alſo it is a trouble, and an evil to loſe a finger. He that mends with ſickneſſe pares the nails of the beaſt, when they have already torn off part of the fleſh: But he that would have a ſickneſs become a clear and an intire bleſſing, a thing indeed to be reckoned among the good things of God, and the evill things of the world, muſt lead an holy life, and judge himſelf with an early

Neq; tam adverſa unquam videbitur ab opere ſuo providentia, ut debilitas inter optima inventa ſit.

early ſentence, and ſo order the affairs of his ſoul, that in the uſuall method of Gods ſaving us, there may be nothing left to be done, but that ſuch vertues ſhould be exerciſed which God intends to crown: and then, as when the *Athenians* upon a day of battel with longing and uncertain ſouls ſate in their Common-Hall expecting what would be the ſentence of the day, at laſt received a meſſenger, who onely had breath enough left him to ſay, [*We are conquerours*] and ſo died: ſo ſhall the ſick perſon, who hath *fought a good fight, and kept the faith*, and onely waits for his diſſolution, and his ſentence, breath forth his ſpirit, with the accents of a Conquerour; and his ſickneſſe, and his death ſhall onely make the mercy and the vertue more illuſtrious.

But for the ſickneſſe it ſelf: if all the calumnies were true concerning it, with which it is aſperſed, yet it is far to be preferred before the moſt pleaſant ſin, and before a great ſecular buſineſſe, and a temporall care: and ſome men wake as much in the foldings of the ſofteſt beds, as others on the croſſe: and ſometimes the very weight of ſorrow, and the wearineſſe of a ſickneſſe preſſes the ſpirit into ſlumbers and the images of reſt, when the intemperate or the luſtfull perſon rolls upon his uneaſie thorns, and ſleep is departed from his eyes. Certain it is, *ſome ſickneſſe is a bleſſing*. Indeed, blindneſſe were a moſt accurſed thing, if no man were ever blinde, but he whoſe eyes are pulled out with tortures, or burning baſins; and if ſickneſſe were alwayes a teſtimony of Gods anger, and a violence to mans whole condition, then it were a huge

Deteſtabilis erit cæcitas ſinemo oculos perdiderit niſi cui erui endi ſunt.

calmaity: but becauſe God ſends it to his ſervants, to his children, to little infants, to Apoſtles and Saints, with deſignes of mercy, to preſerve their innocence, to overcome temptation, to try their vertue, to fit them for rewards; it is certain, that ſickneſſe never is an evill, but by our own faults; and if we will do our duty, we ſhall be ſure to turn it into a bleſſing. If the ſickneſs be great, it may end in death; and the greater it is, the ſooner; and if it be very little, it hath great intervals of reſt; if it be between both, we may be Maſters of it, and by ſerving the ends of Providence ſerve alſo the perfective end of humane nature, and enter into the poſſeſſion of everlaſting mercies.

Meminetis ergo maximos dolores morte finiri, parvos habere multa intervalla requietis, mediocrium nos eſſe dominos. *Cicero.*

The ſumme is this; He that is afraid of pain, is afraid of his own nature, and if his fear be violent, it is a ſign his patience is none at all; and an impatient perſon is not ready dreſſed for heaven. None but ſuffering, humble, and patient perſons can go to heaven: and when God hath given us the whole ſtage of our life to exerciſe all the active vertues of Religion, it is neceſſary in the ſtate of vertues that ſome portion and period of our lives be aſſigned to paſſive graces; for patience, for Chriſtian fortitude, for reſignation, or conformity to the Divine will. But as the violent fear of ſickneſſe makes us impatient, ſo it will make our death without comfort and without religion: and we ſhall go off from our ſtage of actions and ſufferings, with an unhandſome exit, becauſe we were

willing to receive the kindneſſe of God when he expreſſed it as we liſted: But we would not ſuffer him to be kind and gracious to us in his own method, nor were willingly to exerciſe and improve our vertues at the charge of a ſharp Feaver, or a lingring conſumption. *Woe be to the man that hath loſt patience, for what will he do when the Lord ſhall viſit him?* Eccluſ. 2, 14.

SECT. VII.

The ſecond temptation proper to the ſtate of ſickneſſe; Fear of death, with its remedies.

THere is nothing which can make ſickneſſe unſanctified, but the ſame alſo will give us cauſe to fear death. If therefore we ſo order our affairs and ſpirits, that we do not fear death, our ſickneſs may eaſily become our advantage, and we can then receive counſel, and conſider, and do thoſe acts of vertue, which are in that ſtate the proper ſervices of God: and ſuch which men in bondage and fear are not capable of doing, or of advices how they ſhould, when they come to the appointed dayes of mourning. And indeed if men would but place their deſign of being happy in the nobleneſſe, courage and perfect reſolutions of doing handſome things, and paſſing through our unavoidable neceſſities; in the contempt and deſpite of the things of this world, and in holy living, and the per-

fective desires of our natures, the longings and pursuances after heaven, it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softned and made effeminate with delicate thoughts, and meditations of ease, and brutish satisfactions, that if our death comes, before we have seised upon a great fortune, or injoy the promises of the fortune-tellers, we esteem our selves to be robbed of our goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence come those arts of protraction and delaying the significations of old age[a]; thinking to deceive the world men couzen themselves, and by representing themselves youthfull, they certainly continue their vanity, till *Proserpina* pull the perruke from their heads. We cannot deceive God and nature; for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes, which must cause the passing bell to give warning to all the neighbors that thou art dead, and they must be so: and nothing can excuse or retard this: and if our death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 3000 years agone died unwillingly, and stopped death two days, or staid it a week, what is their gain? *where is that week?* and poor spirited men use arts of protraction and make

*Mentiris juvenem, tinctis
Dentine, capillis,
Tam subitò corvus qui modo cygnus eras.
Non omnes fallis, scit te
Proserpina canum,
Personam capiti detrahet illa tuo.
Mar. l. 3. ep. 43.

Audet iter numerátq; dies spatióq; viarum
Metitur vitam, torquetur morte futura.
Hor. lib. 3. Od. 1.

make their persons pitiable, but their condition contemptible; being like the poor sinners at *Noahs* flood: the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer: and then they knew not how to get down, some crept upon the top branch of a tree, and some climbed up to a mountain, and staid it may be three dayes longer; but all that while they endured a worse torment than death; they lived with amazement, and were distracted with the ruines of mankind, and the horrour of an universall deluge.

Τί γὰρ βροτῶν ἄνουν κακοῖς μεμιγμένον
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι.

Soph.

Nihil est miserius dubitatione volutantium quorsum evadant, quantum sit illud quod restat aut quale?

Seneca 17. *ep.* 102.

Remedies against the fear of death by way of consideration.

1. God having in this world placed us in a sea, and troubled the sea with a continuall storm, hath appointed *the Church for a ship*, and *Religion* to be the *sterne*: but there is no *haven* or port but *death*. Death is that harbour whither God hath designed every one, that there he may find rest from the troubles of the world. How many of the noblest Romans have taken death for sanctuary, and have esteemedit less than shame or a mean dishonour? And *Cesar* was cruel to *Domitius* Captain of Corfinium, when he had taken the town from him, that he refused to sign his petition of death. Death would have

—— Heu, quanto melius vel cæde paracta
Parcere Romano potuit fortuna pudori!

Lucan.

have hid his head with honour, but that cruell mercy reſerved him to the ſhame of ſurviving his diſgrace. The holy Scripture giving an account of the reaſons of the divine providence taking godly men from this world, and ſhutting them up in a haſty grave, ſayes, that they are taken from the evils to come: and concerning our ſelves it is certain, if we had ten years agone taken ſeiſure of our portion of duſt, death had not taken us from good things, but from infinite evils, ſuch which the Sun hath ſeldome ſeen. Did not *Priamus* weep oftner than *Troilus*? and happy had he been if he had died when his ſons were living, and his kingdom ſafe, and houſes full, and his city unburnt. It was a long life that made him miſerable, and an early death onely could have ſecured his fortune: and it hath happened many times that perſons of a fair life, and a clear reputation, of a good fortune, and an honourable name, have been tempted in their age to folly and vanity, have fallen under the diſgrace of dotage, or into an unfortnnate marriage, or have beſotted themſelves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious diſeaſes, or lived to ſee their excellent parts buried, and cannot underſtand the wiſe diſcourſes and productions of their younger years; In all theſe caſes and infinite more, do not all the world ſay but it had been better this man had died ſooner? But ſo have I known paſſionate women to ſhriek aloud when

Hæc omnia vidit inflammari, Jovis aramſanguine turpari.

——— Sic longuis ævum
Deſtruit ingentes animos & vita ſuperſtes;
Impe ioniſi ſumma dies cum fine bonorum
Affluit & celeri prævertit triſtia leto,
Dedecori eſt fortuna prior.
Lucan. lib. 8.

Mors illimelius quàm tu conſuluit quidem
--quiſquamne ſecundis
Tradere ſe fatis audet niſi morte parata?
Luc. l. 8.

when their neareſt relatives were dying, and that horrid ſhriek hath ſtayed the ſpirit of the man a while to wonder at the folly, and repreſent the inconvenience; and the dying perſon hath lived one day longer, ful of pain, amazed with an undermining ſpirit, diſtorted with convulſions, and onely come again to act one ſcene more of a new calamity, and to die with leſſe decency: ſo alſo do very many men, with paſſion and a troubled intereſt, they ſtrive to continue their life longer, and it may be they eſcape this ſickneſs, and live to fal into a diſgrace; they eſcape the ſtorm, and fall into the hands of pirats, and inſtead of dying with liberty, they live like ſlaves, miſerable and deſpiſed, ſervants to a little time, & ſottiſh admirers of the breath of their own lungs. *Paulus Æmilius* did handſomly reprove the cowardiſe of the King of *Macedon*, who begged of him for pities ſake, and humanity, that having conquered him and taken his kingdom from him he would be content with that, & not lead him in triumph a priſoner to Rome. *Æmilius* told him he need not be beholding to him for that: himſelf might prevent that in deſpite of him. But the timorous King durſt not die: But certainly every wiſe man wil eaſily believe that it had been better the Macedonian Kings ſhould have died in battel, than protract their life ſo long, till ſome of them came to be Scriveners and Joyners at Rome: or that the Tyrant of Sicily better had periſhed in the Adriatick, than to be wafted to Corinth ſafely and there turn Schoolmaſter. It is a ſad calamity that the fear of death ſhall ſo imbecill mans courage and underſtanding, that he dares

dares not ſuffer the remedy of all his calamities; but that he lives to ſay as *Liberius* did, *I have lived this one day longer than I ſhould:* either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel ſo ſharp and numerous. And when God ſends his Angell to us with a ſcroll of death, let us look on it as an act of mercy, to prevent many ſins and many calamities of a longer life; and lay our heads down ſoftly, and go to ſleep without wrangling like babies and froward children. *For a man (at leaſt) gets this by death, that his calamities are not immortall.*

Nimirum hac die una plus vixi mihi quàm vivendum fuit. Hoc homo morte luceratur, ne malum eſſet immortale. *Naz.*

But I do not onely conſider death by the advantages of compariſon, but if we look on it in it ſelf, it is no ſuch formidable thing, if we view it on both ſides and handle it, and conſider all its appendages.

2. *It is neceſſary*, and therefore *not intolerable*: and nothing is to be eſteemed evil which God and Nature have fixed with eternal ſanctions. It is *a law of God*, it is *a puniſhment of our ſins*, and it is *the conſtitution of our nature*. Two differing ſubſtances were joyned together with the breath of God, and when that breath is taken away they part aſunder and return to their ſeverall principles: the ſoul to God our Father, the body to the earth our Mother, and what in all this is evill? Surely nothing but

Nihil in malis ducamus, quod ſit a Dijs immortalibus, vel a natura parente omnium conſtitutum.

Concretum fuit, diſcretum eſt, reditque unde venerat; terra deorſum, ſpiritus ſurſum. Quid ex his omnibus iniquum eſt? nihil. *Epichar.*

but that we are men; nothing but that we were not born immortall: but by declining this change with great faſhion, or receiving it with a huge naturall fear, we accuſe the Divine Providence of Tyranny, and exclaim againſt our naturall conſtitution, and are diſcontent that we are men.

3. *It is a thing that is no great matter in it ſelf*: if we conſider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lyſimachus* threatned *Theodorus* to kill him, he told him, that was no great matter to do, and he could do no more than the *Cantharides* could; a little flie could do as much.

4. It is a thing that every one ſuffers, even perſons of the loweſt reſolution, of the meaneſt vertue, of no breeding, of no diſcourſe. Take away but the pomps of death, the diſguiſes and ſolemn bug-bears, the tinſell, and the actings by candle-light, and proper and phantaſtick ceremonies, the minſtrels and the noiſe-makers, the women and the weepers, the ſwoonings and the ſhriekings, the Nurſes and the Phyſicians, the dark room and the Miniſters, the Kindred and the watchers, and then to die is eaſie, ready and quitted from its troubleſome circumſtances. It is the ſame harmleſſe thing, that a poor ſhepherd ſuffered yeſterday, or a maid-ſervant to day, and at the ſame time in which you die, in that very night, a thouſand creatures die with you, ſome wiſe men,

Natura dedit uſuram vitæ tanquam pecuniæ; quid eſt ergo quod querare ſi repetatur cum vult: eadem enim lege acceperas. Senec.

Vitæ eſt avidus quiſquis non vult mundo ſecum pereunte mori. Sen.

men, and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die.

Τοὺς γὰρ θανόντας οὐκ ὁρῶ λυπουμένους.

Par est moriri: neque est melius morte in malis rebus miseris.
Plaut. Rud.

Aut fuit aut veniet, nihil est præsentius illa. Morsq; minus pœnæ quàm mora mortis habet.

5. Of all the evils of the world which are reproached with an evill character, death is the most innocent of its accusation. For when it is present it hurts no body; and when it is absent, 'tis indeed troublesome, but the trouble is owing to our fears, not to the affrighting and mistaken object: and besides this, if it were an evill, it is so transient that it passes like the instant, or undiscerned portion of the present time; and *either it is past, or it is not yet*; for just when it is, no man hath reason to complain of so insensible, so sudden, so undiscerned a change.

6. It is so harmlesse a thing that no good man was ever thought the more miserable for dying, but much the happier. When men saw the graves of *Calatinus*, of the *Servicii*, the *Scipio's*, the *Metelli*, did ever any man among the wisest Romans think them unhappy? And when S. *Paul* fell under the sword of *Nero*, and S. *Peter* died upon the crosse, and S. *Stephen* from an heap of stones was carried into an easier grave, they that made great lamentation over them, wept for their own interest, and after the manner of men; but the Martyrs were accounted happy, and their dayes kept solemnly, and their memories preserved in never dying

ing honours. When S. *Hilary* Biſhop of *Poictiers* in *France* went into the Eaſt to reprove the *Arian* hereſie, he heard that a young noble Gentleman, treated with his daughter *Abra* for marriage: the Biſhop wrote to his daughter, that ſhe ſhould not ingage her promiſe nor do countenance to that requeſt, becauſe he had provided for her a husband fair, rich, wiſe, and noble, far beyond her preſent offer. The event of which was this: She obeyed, and when her father returned from his Eaſtern triumph to his Weſtern charge, he prayed to God that his daughter might die quickly, and God heard his prayers, and Chriſt took her into his boſome, entertaining her with antepaſts and careſſes of holy love, till the day of the marriage ſupper of the Lamb ſhall come. But when the Biſhops wife obſerved this event, and underſtood of the good man her husband what was done, and why, ſhe never left him alone till he obtained the ſame favour for her; and ſhe alſo at the prayers of S *Hilary* went into a more early grave and a bed of joyes.

7. It is ſottiſh and an unlearned thing to reckon the time of our life as it is ſhort or long, to be good or evill fortune; life in it ſelf being neither good nor bad, but juſt as we make it, and therefore ſo is death.

8. But when we conſider, death is not onely better than a miſerable life, not onely an eaſie and innocent thing in it ſelf, but alſo that it is a ſtate of advantage, we ſhall have reaſon not to double the ſharpneſſes of our ſickneſſe by our fear of death: Certain it is,

death

death hath some good upon its proper stock: *praise and a fair memory, a reverence* and *Religion* toward them so great, that it is counted dishonest to speak evill of the dead; then they rest in peace and are quiet from their labours and are designed to immortality. *Cleobis* and *Biton*, *Throphonius* and *Agamedes* had an early death sent them as a reward, to the former for their piety to their Mother, to the latter for building of a Temple. To this, all those arguments will minister, which relate the advantages of the state of separation and resurrection.

Virtutem incolumem odimus, Sublatam ex oculis quærimus invidi.
Horat.

Et laudas nullos nisi mortuos poetas.
Mart.

SECT. VIII.

Remedies against fear of death, by way of exercise.

HE *that would willingly be fearlesse of death*, must *learn to despise the world*; he must neither love any thing passionately, nor be proud of any circumstance of his life. *O death how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea unto him that is yet able to receive meat!* said the son of *Sirach*. But the parts of this exercise help each other

Εἰ δὲ τὶς ὄλβον ἔχων μορφᾶ παρὰ μείσεται ἄλλων
Ἐν' ἀέθλοισιν ἀριστεύων ἐπίδειξεν βίαν,
μεμνήσθω περιστέλλων μέλη
καὶ τελευτᾶν ἁπάντων γὰν ἐπιεσσομένος.
Pindar.

Ecclus 41. 1.

other. If a man be not incorporated in all his passions to the things of this world, he will lesse fear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a handsome person *, or if he be stronger and wiser than his neighbours, he must remember that what he boasts of will decline into weaknesse and dishonour; but that very boasting and complacency will make death keener, and more unwelcome, because it comes to take him from his confidences and pleasures, making his beauty equall to these Ladies, that have slept some years in Charnel houses, and their strength not so stubborn as the breath of an infants, and their wisdom such which can be looked for in the land where all things are forgotten.

* Die homo vas cinerum quid confert flos faciei rum? Copia quid rerum? mors ultima meta dierum.

2. *He that would not fear death, must strengthen his spirit with the proper instruments of Christian fortitude.* All men are resolved upon this, that to bear grief honestly and temperatly and to die willingly and nobly is the duty of a good and of a valiant man: and they that are not so are *vitious*, and *fools*, and *cowards*. All men praise the *valiant*, and *honest* and that which the very heathen admired in their noblest examples, is especially *patience* and *contempt of death*. *Zeno Eleates* endured torments rather than discover his friends or betray them to the danger

Amittenda fortitudo est ut sepeliendus dolor. Cic. Fortem posce animum mortis terrore carentem, Qui spatium vitæ extremum inter munera ponat.

of

of the Tyrant: and *Calanus* the barbarous and unlearned *Indian* willingly ſuffered himſelf to be burnt alive: and all the women did ſo, to do honour to their Husbands Funerall, and to repreſent and prove their affections great to their Lords. The Religion of a Chriſtian does more command fortitude, than ever did any Inſtitution; for we are commanded to be willing to dye for Chriſt, to dye for the brethren, to die rather than to give offence or ſcandall; the effect of which is this; that he that is inſtructed to do the neceſſary parts of his duty, is by the ſame inſtrument fortified againſt death: As he that does his duty need not fear death: ſo neither ſhall he; the parts of his duty, are parts of his ſecurity. It is certainly a great baſeneſs and puſillanimity of ſpirit that makes death terrible, and extremely to be avoided.

3. *Chriſtian Prudence* is a great ſecurity againſt the fear of death. For if we be afraid of death, it is but reaſonable to uſe all ſpiritual arts to take off the apprehenſion of the evill: but therefore we ought to remove our fear, becauſe fear gives to death wings and ſpurres, and darts. Death haſtens to a fearfull man: if therefore you would make death harmleſs and ſlow; to throw off fear is the way to do it, and prayer is the way to do that. If therefore you be afraid of death, conſider you will have leſs need to fear it, by how much the leſs you do fear it: and ſo cure your direct fear by a reflex act of Prudence, and conſideration. *Faunius* had not died ſo ſoon, if he had not feared death: and when *Cneius Carbo* begged the reſpite of a little time for a baſe imploy-

Hoſtem cum fugeret ſe Fannius ipſe peremit. Mar.

ment

ment of the Souldiers of *Pompey*, he got nothing, but that the baſeneſſe of his fear diſhonoured the dignity of his third Conſulſhip: and he choſe to die in a place, where none but his meaneſt ſervants ſhould have ſeen him. I remember a ſtory of the wraſtler *Polydamus*, that running into a cave to avoid the ſtorm, the water at laſt ſwelled ſo high, that it began to preſſe that hollowneſſe into a ruine: which when his fellowes eſpied they choſe to enter into the common fate of all men, and went abroad: but *Polydamus* thought by his ſtrength to ſupport the earth till its intolerable weight cruſhed him into flatneſſe and a grave. Many men run for ſhelter to a place, and they onely finde a remedy for their fears by feeling the worſt of evils: fear it ſelf findes no ſanctuary but the worſt of ſufferance; and they that flee from a battell are expoſed to the mercy and fury of the purſuers, who if they faced about, were as well diſpoſed to give lawes of life and death as to take them; and at worſt can but dye nobly: but now even at the very beſt, they live ſhamefully, or die timorouſly. Courage is the greateſt ſecurity: for it does moſt commonly ſafeguard the man, but alwayes reſcues the condition from an intolerable evill.

4. If thou wilt be fearleſſe of death, endeavour to be in love with the felicities of Saints and Angels: and be once perſwaded to believe that there is a condition of living better than this: that there are creatures more noble than we: that above there is a countrey better than ours: that the inhabitants know more and know better, and are in places of reſt

reſt and deſire: and firſt learn to value it, and then learn to purchaſe it; and death cannot be a formidable thing, which lets us into ſo much joy, and ſo much felicity. And indeed who would not think his condition mended if he paſſed from converſing with dull mortals, with ignorant and fooliſh perſons, with Tyrants and enemies of learning, to converſe with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the Heathens ſpeculated, but we conſider higher. The *dead that die in the Lord* ſhall converſe with S. *Paul*, and all the Colledge of the Apoſtles, and all the Saints and Martyrs, with all the good men whoſe memory we preſerve in honour: with excellent Kings and holy Biſhops, and with *the great Shepherd and Biſhop of our ſouls Jeſus Chriſt* and with God himſelf. For *Chriſt died for us, that whether we wake or ſleep, we might live together with him.* Then we ſhal be free from luſt and envy, from fear and rage, from covetouſneſſe and ſorrow, from tears and cowardice: and theſe indeed properly are the onely evils that are contrary to felicity and wiſdom. Then we ſhall ſee ſtrange things and know new propoſitions, and all things in another manner, and to higher purpoſes. *Cleombrotus* was ſo taken with this ſpeculation, that having learned from *Plato's Phædon* the ſouls abode, he had not patience to ſtay natures dull leiſure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* reſolved

Beati erimus cum corporibus relictis & cupiditatum & æmulationum erimus expertes, quódq; nunc facimus, cum laxati curis ſumus, ut ſpectare aliquid velimus & viſere. Tuſcul: Q.

ſolved to die by famine, to eaſe the great pains of his gout, in the abſtinence of two dayes he found his foot at eaſe: But when he began to feel the pleaſures of an approaching death, and the delicacies of that eaſe he was to inherit below, hee would not withdraw his foot, but went on and finiſhed his death; and ſo did *Cleanthes*; and every wiſe man will deſpiſe the little evils of that ſtate, which indeed is *the daughter of fear*, but *the mother of reſt*, and *peace*, and *felicity*.

5. If God ſhould ſay to us, Caſt thy ſelf into the Sea (as Chriſt did to St. *Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin or a Whale, or a Port, a ſafety or a deliverance, ſecurity or a reward, were we not incredulous and puſillanimous perſons, if we ſhould tremble to put ſuch a felicity into act, and our ſelves into poſſeſſion? The very duty of reſignation, and the love of our own intereſt are good antidotes againſt fear, in fourty or fifty years we finde evills enough, and arguments enough to make us weary of this life: And to a good man there are very many more reaſons to be afraid of life than death, this having in it leſſe of evill, and more of advantage. And it was a rare wiſh of that Roman, that death might come onely to wiſe and excellent perſons, and not to fools and cowards, that it might not be a ſanctuary for the timerous, but the reward of the vertuous; and indeed they onely can make advantage of it.

Mors utinam pavidos vita ſubducere nolles,
Sed virtus te ſola daret.

Lucan.

6. Make

6. Make no excuſes to make thy deſires of life ſeem reaſonable: neither cover thy fear with pretences, but ſuppreſſe it rather, with arts of ſeverity and ingenuity. Some are not willing to ſubmit to Gods ſentence and arreſt of death, till they have finiſhed ſuch a deſign, or made an end of the laſt Paragraph of their book, or raiſed ſuch portions for their children, or preached ſo many ſermons, or built their houſe, or planted their Orchard, or ordered their eſtate with ſuch advantages; It is well for the modeſty of theſe men that the excuſe is ready: but if it were not, it is certain they would ſearch one out: for an idle man is never ready to dye, and is glad of any excuſe, and a buſied man hath alwayes ſomething unfiniſhed, and he is ready for every thing but death: and I remember that *Petronius* brings in *Eumolpus* compoſing Verſes in a deſperate ſtorm, and being called upon to ſhift for himſelf when the ſhip daſhed upon the rock, cried out to let him alone till he had finiſhed and trimmed his Verſe, which was lame in the hinder leg: the man either had too ſtrong a deſire to end his Verſe, or too great a deſire not to end his life. But we muſt know Gods times are not to be meaſured by our circumſtances; and what I value, God regards not, or if it be valuable in the accounts of men, yet God will ſuply it with other contingencies of his Providence: and if *Epaphroditus* had died when he had his great ſickneſſe S. *Paul* ſpeaks of, God would have ſecured the work of the Goſpel without him, and he could have ſpared *Epaphroditus* as well as S. *Stephen*, and S. *Peter* as well as S. *James*.

ant inter- minæ- Muro- ingen-

Say

Say no more, but when God calls, lay aside thy papers, and first dresse thy soul, and then dresse thy herse.

Blindnesse is odious, and widow-hood is sad, and destitution is without comfort, and persecution is full of trouble, and famine is intolerable, and tears are the sad ease of a sadder heart; but these are evils of our life, not of our death. For *the dead that die in the Lord* are so far from the wanting the comdities of this life, that they do not want life it self.

After all this, I do not say it is a sin to be afraid of death, we find the boldest spirit that discourses of it with confidence, and dares undertake a danger as big as death; yet doth shrink at the horror of it when it comes dressed in its proper circumstances; And *Brutus* who was as bold a Roman to undertake a noble action, as any was since they first reckoned by Consuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, he ran from it like a girl, and being admonished to dye constantly, *he swore by his life*, that he would shortly *endure death*. But what do I speak of such imperfect persons? Our B. Lord was pleased to legitimate fear to us by his agony and prayers in the garden. It is not a sin to be afraid, but it is a great felicity to be without fear, which felicity our dearest Saviour refused to have, because it was agreeable to his purposes to suffer any thing that was contrary to felicity, every thing but sin. But when men will *by all means* avoid death, they are like those who *at any hand* resolve to be rich: The case may happen

ἀλλ' οἱ ἐξ ἅπαντος φεύγοντες τὴν θάνατον.

in which they will blaspheme, and dishonour providence, or do a base action, or *curse God and dye*: But in all cases they dye miserable and insnared, and in no case do they dye the lesse for it. Nature hath left us the key of the Churchyard, and custome hath brought Cœmeteries and Charnell houses into Cities and Churches, places most frequented, that we might not carry our selves strangely in so certain, so expected, so ordinary, so unavoidable an accident. All reluctancy or unwillingnesse to obey the Divine decree, is but a snare to our selves, and a load to our spirits, and is either an intire cause, or a great aggravation of the calamity Who did not scorn to look upon *Xerxes* when he caused 300. stripes to be given to the sea, and sent a chartell of defiance against the mountain *Atho*? Who did not scorn the proud vanity of *Cyrus* when he took so goodly a revenge upon the river *Cyndus* for his hard passage over it? or did not deride or pity the Thracians for shooting arrowes against heaven, when it thunders? To be angry with God, to quarrel with the Divine providence, by repining against an unalterable, a naturall, an easie sentence, is an argument of a huge folly, and the parent of a great trouble; a man is base and foolish to no purpose, he throwes away a vice to his own misery and to no advantages of ease or pleasure. *Fear keeps men in bondage all their life*, saith *S. Paul*, and patience makes him his own man, and lord of his own interest and person. Therefore *possesse your selves*

Quam pellunt lachrymæ fovent sortem: dura negant cedere mollibus.

Siccas si videat genas, Duræ cedet hebes sors patientiæ.

Νήπιοι οἱ Ζηνὶ μελεαίνομεν ἀφρονέοντες.

Il. o.

Et cum nihil imminuat doloris, cur frustra turpes esse volumus?

Senec.

Non levat miseros do-

ſelves in patience, with reaſon, and religion, and you ſhall die with eaſe.

If all the parts of this diſcourſe be true; if they be better than dreams, and unleſſe *vertue be nothing but words, as a grove is a heap of trees*; if they be not the Phantaſmes of hypochondriacall perſons, and deſignes upon the intereſt of men, and their perſwaſions to evill purpoſes, then there is no reaſon, but that we ſhould really deſire death, and account it among the good things of God, and the ſowre and laborious felicities of man. *S. Paul* underſtood it well, when he deſired *to be diſſolved*: he well enough knew his own advantages, and purſued them accordingly; But it is certain that he that is afraid of death, I mean, with a violent and tranſporting fear, with a fear apt to diſcompoſe his duty, or his patience, that man either loves this world too much, or dares not truſt God for the next.

Virtutem verba putas ut lucum ligna.

SECT. IX.

Generall Rules and exerciſes whereby our ſickneſſe may become ſafe and ſanctified.

1. *TAke care that the cauſe of thy ſickneſſe be ſuch as may not ſowre it in the principle and original cauſes of it.* It is a ſad calamity to paſſe into the houſe of mourning through the gates of intemperance, by a drunken meeting, or the ſurfets of a loathed and luxurious Ta-

ble; for then a man ſuffers the pain of his own folly, and he is like a fool ſmarting under the whip which his own vitiouſneſſe twiſted for his back; then a man payes the price of his ſin, and hath a pure and an unmingled ſorrow in his ſuffering; and it cannot be alleviated by any circumſtances: for the whole affair is a meer proceſſe of death and ſorrow. Sin is in the head, ſickneſſe is in the body, and death and an eternity of pains in the tail, and nothing can make this condition tolerable, unleſſe the miracles of the Divine mercy will be pleaſed to exchange the eternall anger for the temporall. True it is, that in all ſufferings the cauſe of it makes it noble or ignoble, honour or ſhame, tolerable or intolerable. For when patience is aſſaulted by a ruder violence, by a blow from heaven or earth, from a gracious God, or an unjuſt man, patience looks forth to the doors which way ſhe may eſcape, and if innocence or a cauſe of religion keep the firſt entrances, then whether ſhe eſcapes at the gates of life or death there is a good to be received, greater than the evils of a ſickneſſe; but if ſin thruſt in that ſickneſſe, and that hell ſtands at the door, then patience turns into fury, and ſeing it impoſſible to go forth with ſafety, rouls up and down with a circular and infinite revolution, making its motion not from, but upon its own centre; it doubles the pain, and increaſes the ſorrow, till by its weight it breaks the ſpirit and burſts into the agonies of infinite and eternal ages. If we had ſeen S. *Polycarp* burning to death, or S. *Laurence* roſted upon his gridiron, or S. *Ignatius* expoſed to lions, or S. *Sebaſtian* pierced

Solatium eſt pro honeſto dura tolerare, & ad cauſam a patientia reſilicit.

1 Pet. 2. 19. Heb. 11. 36. Mat. 5. 11.

Magis his quæ patitur vexat cauſa patiendi.

pierced with arrows, or S. *Attalus* carried about the theatre with ſcorn unto his death for the cauſe of Jeſus, for religion, for God and a holy conſcience, we ſhould have been in love with flames, and have thought the gridiron fairer than the *ſpondæ, the ribs of a marital bed*: and we ſhould have choſen to converſe with thoſe beaſts rather than thoſe men that brought thoſe beaſts forth: and eſtimated the arrowes to be the rayes of light brighter than the moon: and that diſgrace & miſtaken pageantry were a ſolemnity richer and more magnificent than *Mordecai's* proceſſion upon the Kings horſe, and in the robes of majeſtie: for ſo did theſe holy men account them: they kiſſed their ſtakes, and hugged their deaths, and ranne violently to torments, and counted whippings and ſecular diſgraces to be the enamell of their perſons, and the ointment of their heads, and the embalming their names, and ſecuring them for immortality. But to ſee *Sejanus* torn in pieces by the people, or *Nero* crying or creeping timorouſly to his death, when he was condemned to dye *more majorum*, to ſee *Judas* pale and trembling, full of anguiſh, ſorrow and deſpair, to obſerve the groanings and intolerable agonies of *Herod* and *Antiochus*, will tell and demonſtrate the cauſes of patience and impatience to proceed from the cauſes of the ſuffering: and it is ſin onely that makes the cup bitter and deadly: when men by vomiting meaſure up the drink they took in, and ſick and ſad do again taſte their meat turned into choler by intemperance, the ſin and its puniſhment are mingled ſo, that ſhame co-

Hi quicquid biberint vomitum remittentur triſtes, & bilem ſuam reguſtantes. Senec.

vers the face, and ſorrow puts a veil of darkneſſe upon the heart, and we ſcarce pity a vile perſon that is haled to execution for murder, or for treaſon, but we ſay he deſerves it, and that every man is concerned in it that he ſhould dye. If luſt brought the ſickneſſe or the ſhame; if we truly ſuffer the reward of our evill deeds, we muſt thank our ſelves; that is, we are fallen into an evill condition, and are the ſacrifice of the Divine juſtice. But if we live holy lives, and if we enter well in, we are ſure to paſſe on ſafe, and to go forth with advantage, *if we liſt our ſelves.*

2. To this relates, that *we ſhould not counterfeit ſickneſſe*: For he that is to be carefull of his paſſage into a ſickneſſe, will think himſelf concerned that he fall not into it through a trap-door: for ſo it hath ſometimes happened, that ſuch counterfeiting to light and evill purpoſes hath ended in a reall ſufferance: *Appian* tells of a Roman Gentleman, who to eſcape the proſcription of the *Triumvirate*, fled, and to ſecure his privacie counterfeited himſelf blinde on one eye, and wore a plaiſter upon it, till beginning to be free from the malice of the three prevailing Princes, he opened his hood, but could not open his eye, but for ever loſt the uſe of it, and with his eye payed for his liberty and hypocriſie. And *Celius* counterfeited the Gout, and all its circumſtances and pains, its dreſſings and arts of remedy, and complaint, till at laſt the Gout really entered and ſpoiled the pageantry. His arts of diſſimulation were ſo witty that they put life and motion into the very image of the diſeaſe; he made the very picture to ſigh and groan.

Tantum cuja poteſt & ars doloris, deſiit Cælius fingere podagram. Mart. l. 7. ep. 38.

It

It is eaſie to tell upon the intereſt of what vertue ſuch counterfeiting is to be reproved. But it will be harder to ſnatch the politicks of the world from following that which they call a canonized, and authentick Precedent: and *Davids* counterfeiting himſelf mad before the *King of Gath*, to ſave his life and liberty, will be ſufficient to entice men to ſerve an end upon the ſtock & charges of ſo ſmal an irregularity; not in the matter of manners, but in the rules and decencies of naturall or civil deportment. I cannot certainly tell what degrees of excuſe *Davids* action might put on. This onely: beſides his preſent neceſſity; the Lawes whoſe coërcitive or directive power *David* lived under, had leſſe of ſeverity, and more of liberty; and towards enemies had ſo little of reſtraint, and ſo great a power, that what amongſt them was a direct ſin, if uſed to their brethren the ſons of *Jacob*, was lawfull and permitted to be acted againſt enemies. To which alſo I adde this generall caution, that the actions of holy perſons in Scripture are not always good precedents to to us Chriſtians, who are to walk by a rule and a greater ſtrictneſſe, with more ſimplicity and heartineſſe of purſuit. And amongſt them, ſanctity and holy living did in very many of its inſtances increaſe in new particulars of duty, and the Prophets reproved many things which the Law forbad not, and taught many duties which *Moſes* preſcribed not; and as the time of Chriſts approach came, ſo the Sermons and Revelations too were more Evangelicall, and like the patterns which were fully to be exhibited by the Son of God. Amongſt which it is certain, that

Christian simplicity and *godly sincerity* is to be accounted, and counterfeiting of sickneſſe is a huge enemy to this ✶, it is an upbraiding the Divine Providence, ✶ a jeſting with fire, ✶ a playing with a thunder-bolt, ✶ a making the decrees of God to ſerve the vitious or ſecular ends of men: * it is a tempting of a judgement, * falſe accuſation of God, * a foreſtalling and antidating his anger, * it is a couſening of men by making God a party in the fraud: and therefore if the couſenage returns upon the mans own head, he enters like a fox into his ſicknes, & perceiveshimſelf catched in a trap, or earthed in theintolerable dangers of the grave.

3. Although we muſt be infinitely careful to prevent it, that ſin does not thruſt us into a ſickneſs, yet when we are in the houſe of ſorrow we ſhould do well to take Phyſick againſt ſin, and ſuppoſe that it is the cauſe of the evill: if not by way of natural cauſality and proper effect, yet by a morall influence, and by a juſt demerit. We can eaſily ſee when a man hath got a ſurfeit; intemperance is as plain as the handwriting upon the wall, and eaſier to be read: but covetouſneſſe may cauſe a Feaver as well as drunkenneſs, & pride can produce a fallingſickneſſe as wel as long waſhings, and dilutions of the brain, and intemperate luſt: and we find it recorded in Scripture that the contemptuous and unprepared manner of reception of the Holy Sacraments cauſed ſickneſs and death; and *Sacriledge*, and *Vow-breach* in *Ananias* and *Saphira* made them to deſcend quick into their graves. Therefore when ſickneſs is upon us, let us caſt about, and if we can, let us find out the cauſe of Gods diſpleaſure,

that

that it being removed, we may return into the health and ſecurities of Gods loving kindneſſe. Thus in the three years famine *David* enquired of the Lord what was the matter? And God anſwered, *It is for Saul and his bloody houſe*: And then *David* expiated the guilt, and the people were full again of food and bleſſing: and when Iſrael was ſmitten by the *Amorites*, *Joſhua* caſt about, and found out the accurſed thing, and caſt it out, and the people after that fought proſperouſly. And what God in that caſe ſaid to *Joſhuah*, he will alſo verifie to us: *I will not be with you any more unleſſe you deſtroy the accurſed thing from among you.* Joſhua 7. 12. But in purſuance of this we are to obſerve that although in caſe of loud and clamorous ſins the diſcovery is eaſie, and the remedy not difficult, yet becauſe Chriſtianity is a nice thing, and religion is as pure as the Sun, and the ſoul of man is apt to be troubled from more Principles than the intricate and curiouſly compoſed body in its innumerable parts, it will often happen that if we go to enquire into the particular, we ſhall never finde it out: and we may ſuſpect drunkenneſſe when it may be alſo a moroſe delectation in unclean thoughts, or covetouſneſſe, or oppreſſion, or a crafty invaſion of my neighbours rights, or my want of charity, or my judging unjuſtly in my own cauſe, or my cenſuring my neighbours, or a ſecret pride, or a baſe hypocriſie, or the purſuance of little ends with violence and paſſion, that may have procured the preſent meſſenger of death. Therefore ask no more after any one, but heartily endeavour to re-

Ὅρα κακῶς πρᾶσσοντες, μὴ μείζω κακὰ κτησώμεθ'.

Soph.

form all: *sin no more lest a worse thing happen,* for a single search or accusation may be the design of an imperfect repentance: but no man does heartily return to God, but he that decrees against every irregularity: and then onely we can be restored to health or life, when we have taken away the causes of sicknesse and a cursed death.

4. He that means to have his sicknesse turn into safety and life, into health and vertue, must *make religion the imployment of his sickness, and prayer the imployment of his religion.* For the e are certain *compendiums* or *abbreviatures* and shortnings of religion, fitted to several states. They that first gave up their names to Christ, and that turned from Paganisme to Christianity, had an abbreviature fitted for them, they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ, and in the very profession of this they were forgiven in Baptisme. For God hastens to snatch them from the power of the Devil, and therefore shortens the passage, and secures the estate. In the case of poverty, God hath reduced this duty of man to an abbreviature of those few graces which they can exercise: such as are patience, contentednesse, truth, and diligence: and the rest he accepts in good will, and the charities of the soul, in prayers and the actions of a cheap Religion. And to most men *charity* is also an *abbreviature*. And as the love of God shortens the way to the purchase of all vertues, so the expression of this to the poor, goes a huge way in the requisites, and towards the consummation of an excellent Religion: and

and *Martyrdom* is another abbreviature: and ſo is every act of an excellent and heroicall vertue. But when we are fallen into the ſtate of ſickneſſe, and that our underſtanding is weak and troubled, our bodies ſick and uſeleſſe, our paſſions turned into fear, and the whole ſtate into ſuffering, God in complyance with mans infirmity hath alſo turned our Religion into ſuch a duty, which a ſick man can do moſt paſſionately, and a ſad man and a timorous can perform effectually, and a dying man can do to many purpoſes of pardon and mercy, and that is, *prayer*. For although a ſick man is bound to do many acts of vertue of ſeverall kindes, yet the moſt of them are to be done *in the Way of prayer*. Prayer is not onely the Religion that is proper to a ſick mans condition, but it is the manner of doing other graces which is then left, and in his power. For thus the ſick man is to do his repentance, and his mortifications, his temperance and his chaſtity, by a fixion of imagination bringing the offers of the vertue to the Spirit, and making an action of Election, and ſo our prayers are a direct act of chaſtity, when they are made in the matter of that grace; juſt as repentance for our cruelty, is an act of the grace of *mercy*: and repentance for uncleanneſſe is an act of chaſtity, is a means of its purchaſe, an act in order to the habit: and though ſuch acts of vertue which are onely *in the Way of prayer* are ineffective to the intire purchaſe, and of themſelves cannot change the vice into vertue, yet they are good renewings of the grace, and proper exerciſe of a habit already gotten.

The

The purpoſe of this diſcourſe is to repreſent the excellency of prayer, and its proper advantages which it hath in the time of ſickneſſe. For beſides that it moves God to pity, piercing the clouds,& making the heavens like a pricked eye to weep over us, and refreſh us with ſhowers of pity; it alſo doth the work of the ſoul, and expreſſes the vertue of his whole life *in effigie*, in pictures and lively repreſentments, ſo preparing it for a never ceaſing crown, by renewing the actions in the continuation of a never ceaſing, a never hindered affection. Prayer ſpeaks to God, when the tongue is ſtiffned with the approachings of death: prayer can dwell in the heart and be ſignified by the hand or eye, by a thought or a groan; prayer of all the actions of religion is the laſt alive, and it ſerves God without circumſtances and exerciſes materiall graces by abſtraction from matter, and ſeparation, and makes them to be ſpirituall: and therefore beſt dreſſes our body for *funerall, or recovery*, for *the mercies of reſtitution*, or *the mercies of the grave*.

5. In every ſickneſſe, whether it will or will not be ſo in nature and in the event, yet in thy ſpirit and preparations reſolve upon it, and treat thy ſelf accordingly as if it were *a ſickneſſe unto death*. For many men ſupport their unequall courages by flattery and falſe hopes, and becauſe ſicker men have recovered, believe that they ſhall do ſo; but therefore they neglect to adorn their ſouls, or ſet their houſe in order; beſides the temporall inconveniences that often happen by ſuch perſwaſions, and putting off the evill day, ſuch

as are, *dying inteſtate, leaving eſtates intangled* and *ſome Relatives unprovided for*, they ſuffer infinitely in the intereſt and affairs of their ſoul, they dye careleſly and ſurpriſed, their burdens on, and their ſcruples unremoved, and their caſes of conſcience not determined, and like a ſheep, without any care taken concerning their precious ſouls. Some men will never believe that a villain will betray them, though they receive often adviſes from ſuſpicious perſons and likely accidents, till they are entred into the ſnare, and then they believe it when they feel it, and when they cannot return, but ſo the treaſon entred, and the man was betrayed by his own folly, placing the ſnare in the regions and advantages of opportunity. This evill looks like *boldneſs and a confident ſpirit*, but it is the greateſt timerouſneſſe and cowardize in the world. They are ſo fearfull to dye, that they dare not look upon it as poſſible; and think that the making of a Will is a mortall ſign, and ſending for a ſpirituall man is an irrecoverable diſeaſe, and they are ſo afraid leſt they ſhould think and believe *now they muſt dye*, that they will not take care that it may not be evil, *in caſe they ſhould*. So did the Eaſtern ſlaves drink wine, and wrapt their heads in a vail, that they might dye without ſenſe or ſorrow, and wink hard that they might ſleep the eaſier. In purſuance of this rule let a man conſider, that whatſoever muſt be done in ſickneſſe ought to be done in health; onely let him obſerve that his ſickneſſe is a good monitor, chaſtiſes his neglect of duty, and forces him to live as he alwayes

ſhould

ſhould; and then all *theſe ſolemnities and dreſſings for death*, are nothing elſe but the part of *a religious life*, which he ought to have exerciſed all his dayes; and if thoſe circumſtances can affright him, let him pleaſe his fancy by this truth, that then he does but begin to live, but it will be a huge folly if he ſhall think that confeſſion of his ſins will kill him, or receiving the holy Sacrament will haſten his *agony*, or the Prieſt ſhall undo all the hopefull languages and promiſes of his Phyſician. *Aſſure thy ſelf thou canſt not dye the ſooner, but by ſuch addreſſes thou mayeſt dye much the better.*

6. *Let the ſick perſon be infinitely carefull that he do not fall into a ſtate of death upon a new account*: that is, at no hand commit a deliberate ſin, or retain any affection to the old; for in both caſes he fals into the evils of a ſurprize and the horrours of a ſudden death. For a ſudden death is but a ſudden joy, if it takes a man in the ſtate and exerciſes of vertue: and it is onely then an evill when it findes a man unready. They were ſad departures, when *Tigillinus*, *Cornelius Gallus* the Pretor, *Lewis* the ſon of *Gonzaga* Duke of *Mantua*, *Ladiſlaus* King of *Naples*, *Speuſippus*, *Giachettus* of *Geneva*, and one of the Popes, died in the forbidden imbraces of abuſed women; or if *Job* had curſed God and ſo died; or when a man ſits down in deſpair, and in the accuſation and calumny of the Divine mercy: they make their night ſad, and ſtormy, and eternall. When *Herod* began to ſink with the ſhamefull torment of his bowels, and felt the grave open under him,

him, he impriſoned the Nobles of his Kingdom, and commanded his ſiſter that they ſhould be a ſacrifice to his departing ghoſt. This was an egreſſe fit onely for ſuch perſons who meant to dwell with Devils to eternall ages, and that man is hugely in love with ſin who cannot forbear, in the Week of the Aſſizes, and when himſelf ſtood at the barre of ſcrutiny, and prepared for his finall, never to be be reverſed ſentence. He dies ſuddenly to the worſt ſenſe, and event of ſudden death, who ſo manages his ſickneſſe that even that ſtate ſhall not be innocent, but that he is ſurprized in the guilt of a new account. It is a ſign of a reprobate ſpirit, and an habituall prevailing, ruling ſin, which exacts obedience when the judgement looks him in the face. At leaſt go to God with the innocence and fair deportment of thy perſon in the laſt Scene of thy life, that when thy ſoul breaks into the ſtate of ſeparation it may carry the reliſhes of Religion and ſobriety, to the places of its abode and ſentence *.

7. When theſe things are taken care for, let the ſick man ſo order his affairs that he have but very little converſation with the world, but wholly (as he can) attend to Religion, and antedate his converſation in Heaven, alwayes having intercourſe with God.

* who ſo him bethoft
Inſwardly and oft
How hard it were to flit
From bed unto the pit,
From pit unto pain,
That nere ſhal ceaſe again,
He would not do one ſin
All the world to win.

Inſcript. marmori in Eccleſ. paroch. de Feverſham in agro Cantiano.

God, and ſtill converſing with the holy Jeſus, kiſſing his wounds, admiring his goodneſſe, begging his mercy, feeding on him with faith, and drinking his blood, to which purpoſe it were very fit (if all circumſtances be anſwerable) that the narrative of the paſſion of Chriſt be read or diſcourſed to him at length, or in brief according to the ſtile of the four Goſpels. But in all things let *his care* and *ſociety* be as little ſecular as is poſſible.

CHAP.

CHAP. IV.

Of the practice of the graces, proper to the ſtate of ſickneſſe, which a ſick-man may practiſe alone.

SECT. I.

Of the Practiſe of Patience.

NOw we ſuppoſe the man entring upon the Scene of ſorrowes and *paſſive graces*: It may be he went yeſterday to a wedding, merry and brisk, and there he felt his ſentence that he muſt return home and die. For men very commonly enter into the ſnare *ſinging*, and conſider not whither their fate leads them; nor feared that then the Angel was to ſtrike his ſtroak; till his knees kiſſed the earth, and his head trembles with the weight of the rod, which God put into the hand of an exterminating Angel. But whatſoever the ingreſſe was, when the man feels his

his blood boil, or his bones weary, or his fleſh diſeaſed with a load of a diſperſed and diſordered humour, or his head to ake, or his faculties diſcompoſed, then he muſt conſider that all thoſe diſcourſes he hath heard concerning patience and reſignation, and comformity to Chriſts ſufferings, and the melancholy lectures of the Croſſe, muſt all of them now be reduced to practice and paſſe from an ineffective contemplation to ſuch an exerciſe as will really try, whether we were true diſciples of the Croſſe, or onely believed the doctrines of Religion when we were at eaſe, and that they never paſſed through the ear to the heart, and dwelt not in our ſpirits. But every man ſhould conſider God does nothing in vain, that he would not to no purpoſe ſend us Preachers, nor give us rules, and furniſh us with diſcourſe, and lend us books, and provide Sermons, and make examples, and promiſe his Spirit, and deſcribe the bleſſedneſſe of holy ſufferings, and prepare us with daily alarums, if he did not really purpoſe to order our affairs, ſo that we ſhould need all this, and uſe it all, there were no ſuch thing as the grace of patience if we were not to feel a ſickneſſe, or enter into a ſtate of ſufferings; whither when we are entred, we are to practiſe by the following Rules.

The Practiſe and Acts of Patience by way of Rule.

1. At the firſt addreſſe and preſence of ſickneſſe, *ſtand ſtill and arreſt thy ſpirit*, that it may

may without amazement, or affright conſider that this was that thou lookedſt for, and were alwayes certain ſhould happen, and that now thou art to enter into the actions of a new religion, the agony of a ſtrange conſtitution; but at no hand ſuffer thy ſpirits to be diſperſed with fear, or wildneſſe of thought, but ſtay their looſeneſſe and diſperſion by a ſerious conſideration of the preſent and future imployment. For ſo doth the Lybian Lion ſpying the fierce huntſman, firſt beats himſelf with the ſtroaks of his tail, and curls up his ſpirits, making them ſtrong with union and recollection, till being ſtrook with a Mauritanian ſpear, he ruſhes forth into his defence and nobleſt contention; and either ſcapes into the ſecrets of his own dwelling, or elſe dies the braveſt of the Forreſt: Every man when ſhot with an arrow from Gods quiver, muſt then draw in all the auxiliaries of reaſon, and know, that then is the time to try his ſtrength and to reduce the words of his Religion into action, and conſider that if he behaves himſelf weakly, and timorouſly, he ſuffers never the leſſe of ſickneſſe; but if he returns to health, he carries along with him the mark of a coward and a fool; and if he deſcends into his grave, he enters into the ſtate of the *Faithleſſe and unbelievers.* Let him ſet his heart firm upon this reſolution. *I muſt bear it inevitably, and I will by Gods grace do it nobly.*

2. *Bear in thy ſickneſſe all along the ſame thoughts, propoſitions, and diſcourſes concerning thy perſon, thy life and death, thy ſoul and religion, which thou hadſt in the beſt dayes of thy*

health,

health, and when thou didst discourse wisely concerning things spirituall. For it is to be supposed, (and if it be not yet done, let this rule remind thee of it, and direct thee) that thou hast cast about in thy health and considered concerning thy change, and *the evil day*, that thou must be sick and die, that you must need a comforter, and that it was certain thou shouldst fall into a state in which all the cords of thy anchor should be stretched, and the very rock and foundation of faith should be attempted; and whatsoever fancies may disturb you, or whatever weaknesses may invade you, yet consider, when you were better able to judge and govern the accidents of your life, you concluded it necessary to trust in God, and possesse your souls with patience. Think of things as they think that stand by you, and as you did when you stood by others, that it is a blessed thing to be patient, that a quietnesse of spirit hath a certain reward, that still there is infinite truth and reality in the promises of the Gospel, that still thou art in the care of God, in the condition of a son, and *working out thy salvation* with labour and pain, *with fear and trembling*, that now the Sun is under a cloud, but it still sends forth the same influence, and be sure to make no new principles upon the stock of a quick and an impatient sense, or too busie an apprehension: keep your old principles, and upon their stock discourse and practise on towards your conclusion.

3. *Resolve to bear your sickness like a childe*, that is, without considering the evils and the pains, the sorrows and the danger;

but

but go ſtraight forward, and let thy thoughts caſt about for nothing, but how to make advantages of it by the inſtrument of religion. He that from a high tower looks down upon the precipice, and meaſures the ſpace through which he muſt deſcend, and conſiders what a huge fall he ſhall have, ſhall feel more by the horror of it, than by the laſt daſh on the pavement; and he that tels his groans and numbers his ſighs, and reckons one for every gripe of his belly, or throb of his diſtempered pulſe, will make an *artificiall ſickneſs* greater than the *natural*; and if thou beeſt aſhamed that a childe ſhould bear an evill better than thou, then take his inſtrument and allay thy ſpirit with it; reflect not upon thy evill, but contrive as much as you can for duty, and in all the reſt, *inconſideration* will eaſe your pain.

4. If thou feareſt thou ſhalt need; obſerve and draw together all ſuch things as are apt to charm thy ſpirit, and eaſe thy fancy in the ſufferance. It is the counſel of *Socrates*: *it is* (ſaid he) *a great danger, and you muſt by diſcourſe & arts of reaſoning inchant it into ſlumber and ſome reſt.* It may be thou wert moved much to ſee a perſon of honour to die untimely, or thou didſt love the religion of that death-bed; and it was dreſſed up in circumſtances fitted to thy needs, and hit thee on that part, where thou wert moſt ſenſible, or ſome little ſaying in a Sermon, or paſſage of a book was choſen and ſingled out by a peculiar apprehenſion, and made conſent lodge a while in thy ſpirit, even then when thou didſt place death in thy meditation, and didſt

Καλὸς γὰρ ὁ κίνδυνος, ᾧ χρὴ τὰ τοιαῦτα ἐπᾴδειν ἑαυτῷ.

didst view it in all its dresse of fancy: whatsoever that was which at any time did please thee in thy most possionate and phantastick part, let not that go, but bring it home at that time especially; because when thou art in thy weakness, such little things will easier move thee than a more sincere discourse and a better reason; for a sick man is like a scrupulous: his case is gone beyond the cure of arguments, and it is a *trouble* that can onely be helped by chance, or a lucky saying; and *Ludovico Corbinelli* was moved at the death of *Henry the second* more than if he had read the saddest Elegy of all the unfortunate Princes in Christendome, or all the sad sayings of Scripture, or the threnes of the funeral prophets. I deny not, but this course is most proper to weak persons; but it is a state of weakness for which we are now providing remedies and instruction; a strong man will not need it; But when our sickness hath rendred us weak in all senses, it is not good to refuse a remedy, because it supposes us to be sick. But then, if to the Catalogue of weak persons, we add all those who are ruled by fancy, we shall find that *many persons in their health*, and *more in their sickness*, are under the dominion of fancy, and apt to be helped by those little things, which themselves have found fitted to their apprehension; and which no other man can minister to their needs, unless by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, & try them upon his spirit in the day of calamity.

5. Do

5. *Do not chooſe the kinde of thy ſickneſſe, or the manner of thy death*; but let it be what God pleaſe, ſo it be no greater than thy ſpirit, or thy patience: and for that, you are to rely upon the promiſe of God: and to ſecure thy ſelf by prayer and induſtry: but in all things elſe let God be thy chooſer, and let it be thy work to ſubmit indifferently, and attend the duty. It is lawfull to beg of God that thy ſickneſſe may not be ſharp, or noyſome, infectious or unuſuall, becauſe theſe are circumſtances of evil, which are alſo proper inſtruments of temptations; and though it may well concern the prudence of thy religion to fear thy ſelf, and keep thee from violent temptations, who haſt ſo often fallen in little ones: yet even in theſe things be ſure to keep ſome degrees of indifferency: that is, if God will not be intreated to eaſe thee, or to change thy tryall, then be importunate that thy ſpirit and its intereſt be ſecured, *and let him do what ſeemeth good in his eyes*: but as in the degrees of ſickneſſe thou art to ſubmit to God: ſo in the kinde of it, (ſuppoſing equall degrees) thou art to be altogether incurious: whether God call thee by a conſumption or an Aſthma, by a dropſy or a palſy, by a feaver in thy humours, or a feaver in thy ſpirits, becauſe all ſuch nicety of choice is nothing but a colour to legitimate impatience, and to make an excuſe to murmure privately, & for circumſtances, when in the ſumme of affairs we durſt not own impatience. I have known ſome perſons vehemently wiſh that they might die of a conſumption, and ſome of theſe had a plot upon heaven, and hoped by that means to ſecure

it

it after a careleſſe life; as thinking a lingring ſickneſſe would certainly infer a lingring and a protracted repentance; and by that means they thought they ſhould be ſafeſt; others of them dreamed it would be an eaſier death; and have found themſelves deceived, and their patience hath been tyred with a weary ſpirit and a uſeleſſe body, by often converſing with healthfull perſons and vigorous neighbors, by uneaſineſſe of the fleſh, and the ſharpneſſe of his bones, by want of ſpirits and a dying life; and in concluſion have been directly debauched by peeviſhneſſe and a fretful ſickneſſe, and theſe men had better have left it to the *wiſdom* and *goodneſſe* of God, for they both are infinite.

6. *Be patient in the deſires of religion, and take care that the forwardneſſe of exteriour actions do not diſcompoſe thy ſpirit: while thou feareſt that by leſſe ſerving God in thy diſability, thou runneſt backward in the account of pardon and the favour of God.* Be content that the time which was formerly ſpent in prayer be now ſpent in vomiting and carefulneſſe and attendances: ſince God hath pleaſed it ſhould be ſo, it does not become us to think hard thoughts concerning it: Do not think that God is onely to be found in a great prayer, or a ſolemn office; he is moved by a ſigh, by a groan, by an act of love: and therefore when your pain is great and pungent, lay all your ſtrength upon it to bear it patiently: when the evil is ſomething more tolerable, let your minde think ſome pious, though ſhort meditation: let it not be very buſie, and full of attention: for that

that will be but a new temptation to your patience, and render your religion tedious and hatefull; But record your desires, and present your self to God by generall acts of will and understanding, and by habituall remembrances of your former vigorousnesse, and by verification of the same grace, rather than proper exercises: if you can do more do it; but if you cannot, let it not become a scruple to thee; we must not think man is tyed to the forms of health, or that he who swoons and faints, is obliged to his usual forms and hours of prayer; *if we cannot labour, yet let us love.* Nothing can hinder us from that, but our own uncharitablenesse.

7. Be obedient unto thy Physitian in those things that concern him, if he be a person fit to minister unto thee; *God is he onely that needs no help*: and God hath created the Physitian for thine: therefore use him *temperately*, without violent confidences; and *sweetly*, without uncivil distrustings, or refusing his prescriptions upon humor or impotent fear. A man may refuse to have his arm or leg cut off, or to suffer the pains of *Marius* his incision: and if he believes that to die is the lesse evill, he may compose himself to it without hazarding his patience, or introducing that which he thinks a worse evill; but that which in this article is to be reproved and avoided, is, that some men will choose to di[illegible] of fear of death, and send for Physiti[illegible]ns, and do what themselves list, and call for [illegible]ounsel and follow none.

Ipsi ceu vi Deo nullo est opus; apud Senecam. [illegible] recte emendat; *Ipsi ceu Deo*, &c. Ex Græco scilicet.

μόνος Θεὸς ἀνελλιπὴς καὶ ἀνενδὲς.

none. When there is reason they should decline him, it is not to be accounted to the stock of a sin, but where there is no just cause, there is a direct impatience.

Hither is to be reduced that we be not too confident of the Physician or drain out hopes of recovery from the fountain, through so imperfect chanels: laying the wells of God dry, and digging to our selves broken cisterns. Physitians are the Ministers of Gods mercies and providence, in the matter of health and ease, of restitution or death: and when God shall inable their judgements and direct their counsels, and prosper their medicines, they shall do the good, for which you must give God thanks, and to the Physitian the honour of a blessed *instrument*. But this cannot alwayes be done; and *Lucius Cornelius* the Lieutenant in Portugall under *Fabius* the Consul, boasted in the inscription of his monument, that he had lived a healthfull and vegete age till his sickness, but then complained he was forsaken by his Physitian, and railed upon *Esculapius*, for not accepting his vow, and passionate desire of preserving his life longer: and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without reason and without religion. But it was a sad sight to see the favour of all France confined to a Physitian and a Barber, and the King (*Lewis* the XI.) to be so much

L. Cornel. legatus sub Fabio Consule. Vividam naturam & virilem animum servavi, quoad animam efflavi; & tandem desertus ope medicorum & Æsculapii Dei ingrati, cui me voveram sodalem perpetuo futurum, si fila aliquantulum optata protulisset.

Vetus inscriptio in Lusitania.

much their ſervant, that he ſhould acknowledge and own his life from them, and all his eaſe to their gentle dreſſing of his gout, and friendly miniſteries; for the King thought himſelf *undone* and *robbed* if he ſhould die; his portion here was fair: and he was loth to exchange his poſſeſſion for the intereſt of a bigger hope.

Nunc omnibus anxius artis
Illachrymat ſignatq; fores & pectore terget
Limina; nunc fruſtra vocat exorabile nomen.

Papin. l. 5.

8. *Treat thy nurſes and ſervants ſweetly and as it becomes an obliged and a neceſſitous perſon*; remember that thou art very troubleſome to them, that they trouble not thee willingly; that they ſtrive to do thee eaſe and benefit, that they wiſh it and ſigh, and pray for it, and are glad if thou likeſt their attendance: that whatſoever is amiſſe is thy diſeaſe, and the uneaſineſſe of thy head or thy ſide, thy diſtemper or thy diſaffections; and it will be an unhandſome injuſtice to be troubleſome to them becauſe thou art ſo to thy ſelf, to make them feel a part of thy ſorrowes that thou mayeſt not bear them alone; evilly to requite their care by thy too curious and impatient wrangling, and fretfull ſpirit. That tenderneſſe is vitious and unnatural that ſhrieks out under the weight of a gentle cataplaſme; and he will ill comply with *Gods rod*, that cannot endure *his friends greateſt kindneſſe*: And he will be very angry (if he durſt) with Gods ſmiting him, that is peeviſh with his ſervants that go about to eaſe him.

9. *Let not the ſmart of your ſickneſſe make you to call violently for death*; you are not

ἐπικαρτερεῖν Græci vocant cum mors propter impatientiam petitur.

patient, unless you be content to live. God hath wisely ordered, that we be the better reconciled with death, because it is the period of many calamities, but where ever the General hath placed thee, stirre not from thy station untill thou beest called off, but abide so, that death may come to thee by the design of him who intends it to be thy advantage; God hath made sufferance to be thy work, and do not impatiently long for evening, lest at night thou findest the reward of him that was weary of his work; for he that is weary before his time is an unprofitable servant, and is either idle or diseased.

10. That which remains in the practise of this grace is, that the sick man should do acts of patience by way of prayer and ejaculations. In which he may serve himself of the following collection.

SECT. II.

Acts of Patience by way of Prayer and ejaculation.

I Will seek unto God, unto God will I commit my cause which doth great things and unsearchable: marvellous things without number.

Job 5. 8. 10.

To set up on high those that be low, that those which mourn may be exalted to safety.

Vers. 11. 16.

** So the poor have hope, and iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth:

recteth: therefore deſpiſe not thou the chaſtening of the Almighty.

For he maketh ſore and bindeth up, he woundeth and his hands make whole. 17.

He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evill touch thee. Thou ſhalt come to thy grave in a juſt age, like as a ſhock of corn cometh in his ſeaſon. 18. 26.

I remember thee upon my bed, and meditate upon thee in the night-watches. Becauſe thou haſt been my help, therefore under the ſhadow of thy wings will I rejoice. My ſoul followeth hard after thee, for thy right hand hath upholden me. *Pſal.* 63. 6. 7, 8.

God reſtoreth my ſoul: he leadeth me in the path of righteouſneſſe for his names ſake. Yea though I walk through the valley of the ſhadow of death, I will fear no evill: for thou art with me, thy rod and thy ſtaffe, they comfort me. *Pſal.* 23. 3, 4.

In the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhal he hide me. he ſhall ſet me up upon a rock. *Pſal.* 27. 5.

The Lord hath looked down from the heighth of his ſanctuary, from the heaven did the Lord behold the earth. To hear the groaning of his priſoners, to looſe thoſe that are appointed to death. *Pſal.* 102. 19, 20.

I cryed unto God with my voice, even unto God with my voice, and he gave ear unto me; in the day of my trouble I ſought the Lord, my ſore ran in the night and ceaſed not, my ſoul refuſed to be comforted. * I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed; thou holdeſt mine eyes waking: I am ſo troubled

that I cannot speak; will the Lord cast me off for ever, and will he be favourable no more? Is his promise clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut
Psal. 77. 1, &c. up his tender mercies? And I said, this is my infirmity, but I will remember the years of the right hand of the most High.

No temptation hath taken me, but such as is common to man: but God is faithfull who will not suffer me to be tempted above what I
1 *Cor.* 10. 13. am able; but will with the temptation also make a way to escape that I may be able to bear it.

Whatsoever things were written afore time, were written for our learning, that we through
Rom. 15. 4, 5. patience and comfort of the Scriptures might have hope. Now the God of peace and consolation grant me to be so minded.

1 *Sam.* 3. 18. It is the Lord, let him do what seemeth good in his eyes.

Surely the word that the Lord hath spoken is very good: but thy servant is weak; O remember mine infirmities; and lift thy servant up that leaneth upon thy right hand.

There is given unto me a thorn in the flesh to buffet me. For this thing I besought the Lord thrice, that it might depart from me; and he said unto me, My grace is sufficient for thee. For my strength is made perfect in weak-
2 *Cor.* 12. 7, 8, 9. nesse. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong.

O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. And I said,

My

My ſtrength and my hope is in the Lord, remembring my affliction and my miſery: the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled within me. This I recall to my minde, therefore I have hope. *Lam.* 3. 18 19, &c.

It is the Lords mercies that we are not conſumed, becauſe his compaſſions fail not. They are new every morning, great is thy faithfulneſſe. The Lord is my portion, ſaid my ſoul, therefore will I hope in him. *Ibid.*

The Lord is good to them that wait for him, to the ſoul that ſeeketh him. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord. For the Lord will not caſt off for ever. But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. *Ibid.*

Wherefore doth a living man complain? a man for the puniſhment of his ſins? O that thou wouldeſt hide me in the grave [of Jeſus] that thou wouldeſt keep me ſecret untill thy wrath be paſt, that thou wouldeſt appoint me a ſet time and remember me! *Job* 14. 13. *Job* 2. 10.

Shall we receive good at the hand of God, and ſhall we not receive evill?

The ſick man may recite, or hear recited the following Pſalmes in the intervals of his Agony.

I.

O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure, *Pſal.* 6.

Have mercy upon me, O Lord, for I am weak, O Lord heal me, for my bones are vexed.

My ſoul is alſo ſore vexed, but thou, O Lord how long? Return O Lord, deliver my ſoul: O ſave me for thy mercies ſake.

For in death no man remembreth thee: in the grave who ſhal give thee thanks?

I am weary with my groaning: all the night make my I bed to ſwim: I water my couch with my tears.

Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all my ſorrows.

Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

The Lo d hath heard my ſupplication: the Lord wi l receive my prayer.

Bleſſed be the Lord who hath heard my prayer, and hath not turned his mercy from me.

II.

IN the Lord put I my truſt: how ſay ye to my ſoul, flee as as a bird to your mountain?

Pſal. 11. The Lord is in his holy Temple, the Lords Throne is in heaven, his eyes behold, his eyelids try the children of men.

Preſerve me O God, for in thee do I put my truſt.

O my ſoul thou haſt ſaid unto the Lord, thou art my Lord, my goodneſſe extendeth not to thee.

The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot.

I will bleſſe the Lord who hath given me coun-

counſell, my reins alſo inſtruct me in the night ſeaſons.

I have ſet the Lord alwayes before me: becauſe he is at my right hand, I ſhall not be moved.

Therefore my heart is glad, and my glory rejoiceth, my fleſh alſo ſhall reſt in hope.

Thou wilt ſhew me the path of life: in thy preſence is the fulneſſe of joy, at thy right hand there are pleaſures for evermore.

As for me I will behold thy face in righteouſneſſe: I ſhall be ſatisfied when I awake with thy likeneſſe. *Pſalm 17.*

III.

HAve mercy upon me, O Lord, for I am in trouble: mine eye is conſumed with grief; yea my ſoul and my belly. *Pſal. 31. 9.*

For my life is ſpent with grief and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

* I am like a broken veſſel.

But I truſted in thee, O Lord, I ſaid, thou art my God.

My times are in thy hand: make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.

When thou ſaidſt, Seek ye my face, my heart ſaid unto thee, thy face Lord will I ſeek. *27. 7.*

Hide not thy face from me; put not thy ſervant away in thy anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

I had fainted unleſſe I had believed the goodneſſe of the Lord in the land of the living.

O how great is thy goodneſſe, which thou *31. 1.*

hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sons of men.

Thou shalt hide them in the secret of thy presence, from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues [from the calumnies and aggravation of sins by Devils.]

I said in my haste, I am cut off from before thine eyes: nevertheless thou hearedst the voyce of my supplication, when I cried unto thee.

O love the Lord all ye his Saints, for the Lord preserveth the faithfull, and plenteously rewardeth the proud doer.

Be of good courage, and he shall strengthen your heart: all ye that hope in the Lord.

The Prayer: *to be said in the beginning of a sickness.*

O Almighty God, mercifull and gracious, who in thy justice didst send sorrow and tears, sickness and death into the world as a punishment for mans sins, and hast comprehended all under sin, and this sad covenant of sufferings, *not to destroy us, but that thou mightest have mercy upon all*; making thy justice to minister to mercy, short afflictions to an eternall weight of glory; as thou hast turned my sins into sickness, so turn my sickness to the advantages of holiness and religion, of mercy and pardon, of faith and hope, of grace

grace and glory: thou haſt now called me *to the fellowſhip of ſufferings*; Lord by the inſtrument of religion, let my preſent condition be ſo ſanctified that my ſufferings may be united to the ſufferings of my Lord, that ſo thou mayſt pity me, and aſſiſt me: relieve my ſorrow and ſupport my ſpirit: direct my thoughts, and ſanctifie the accidents of my ſickneſſe, and that the puniſhment of my ſin may be the ſchool of vertue: in which ſince thou haſt now entred me, Lord make me a holy proficient: that I may behave my ſelf as a ſon under diſcipline, humbly, & obediently, evenly, and penitently; that I may come by this means nearer unto thee; that if I ſhall go forth of this ſickneſſe by the gate of life and health, I may return to the world with great ſtrengths of ſpirit, to run a new race of a ſtricter holineſſe, and a more ſevere religion: Or if I paſſe from hence with the out-let of death, I may enter into the boſome of my Lord, and may feel the preſent joyes of a certain hope of that Sea of pleaſures, in which all thy Saints and ſervants ſhall be comprehended to eternall ages. Grant this for Jeſus Chriſt his ſake, our Deareſt Lord and Saviour. Amen.

An act of reſignation to be ſaid by a ſick perſon in all the evill accidents of his ſickneſſe.

O Eternall God, thou haſt made me and ſuſtained me, thou haſt bleſſed me in all the dayes of my life, and haſt taken care of me in all variety of accidents; and nothing happens to me in vain; nothing without thy

Providence, and I know thou ſmiteſt thy ſervants in mercy, and with deſighes of the greateſt pity in the world: Lord I humbly lye down under thy rod; do with me as thou pleaſeſt, do thou chooſe for me, not onely the whole ſtate and condition of being, but every little and great accident of it. Keep me ſafe by thy grace, and then uſe what inſtrument thou pleaſeſt of bringing me to thee: Lord I am not ſolicitous of the paſſage, ſo I may get thee. Onely, O Lord, remember my infirmities, and let thy ſervant rejoice in thee alwayes, and feel and confeſſe, and glory in thy goodneſſe. O be thou as delightfull to me in this my medicinall ſickneſſe, as ever thou wert in any of the dangers of my proſperity, let me not peeviſhly refuſe thy pardon at the rate of a ſevere diſcipline. I am thy ſervant and thy creature, thy purchaſed poſſeſſion, and thy ſon, I am all thine, and becauſe thou haſt mercy in ſtore for all that truſt in thee, I cover my eyes, and in ſilence wait for the time of my redemption. Amen.

A Prayer for the grace of Patience.

MOſt mercifull and gracious Father, who in the Redemption of loſt mankinde by the paſſion of thy moſt holy Son haſt eſtabliſhed a covenant of ſufferings, I bleſs and magnifie thy Name that thou haſt adopted me into the inheritance of ſons, and haſt given me a portion of my elder Brother: Lord, the croſſe fals heavy and ſits uneaſie upon my ſhoulders; my ſpirit is willing, but my fleſh is weak, I humbly beg of thee that I may now rejoice in this

this thy diſpenſation and effect of providence: I know and am perſwaded that thou art then as gracious when thou ſmiteſt us for amendment or triall, as when thou relieveſt our wearied bodies, in compliance with our infirmity: I rejoice O Lord in thy rare and myſterious mercy, who by ſufferings haſt turned our miſery into advantages unſpeakable: for ſo thou makeſt us like to thy Son, and giveſt us a gift that the Angels never did receive: for they cannot die in a conformity to, and imitation of their Lord and ours: but bleſſed be thy Name: we can, and deareſt Lord, *Let it be ſo.* Amen.

II.

THou who art the God of Patience and conſolation, ſtrengthen me in the inner man, that I may *bear the yoke and burden of the Lord* without any uneaſie and uſeleſſe murmurs, and ineffective unwillingneſſe. Lord, I am unable to ſtand under the croſs, unable of my ſelf, but thou, O holy Jeſus, who didſt feel the burden of it, who didſt ſink under it, and wert pleaſed to admit a man to bear part of the load when thou underwenteſt all for him: be thou pleaſed to eaſe this load by fortifying my ſpirit: that I may be ſtrongeſt when I am weakeſt, and may be able to do and ſuffer every thing thou pleaſeſt through Chriſt which ſtrengthens me. Lord, if thou wilt ſupport me, I will for ever praiſe thee: If thou wilt ſuffer the load to preſſe me yet more heavily, I will cry unto thee and complain unto my God, and at laſt I will lie down and die, and by the mercies and interceſſion of

of the Holy Jeſus, and the conduct of thy bleſſed Spirit, and the miniſtery of Angels, paſſe into thoſe manſions where holy ſouls reſt and weep no more. Lord pity me; Lord ſanctifie this my ſickneſſe: Lord ſtrengthen me: Holy Jeſus ſave me and deliver me; thou knoweſt how ſhamefully I have fallen with pleaſure: in thy mercy and very pity let me not fall with pain too. O let me *never charge God fooliſhly*, nor offend thee by my impatience and uneaſie ſpirit, nor weaken the hands and hearts of thoſe that charitably miniſter to my needs: but let me paſſe through the valley of tears, and the valley of the ſhadow of death with ſafety and peace, with a meek ſpirit, and a ſenſe of the Divine mercies: and though thou breakeſt me in pieces, my hope is, thou wilt gather me up in the gatherings of eternity. Grant this eternal God, Gracious Father, for the merits and interceſſion of our mercifull high Prieſt, who once ſuffered for me, and for ever intercedes for me, our moſt gracious and ever Bleſſed Saviour Jeſus.

A Prayer to be ſaid when the ſick man takes Phyſick.

O Moſt bleſſed and eternall Jeſus, thou who art the great Phyſician of our ſouls, and the Sun of righteouſneſſe ariſing with healing in thy wings; to thee is given by thy heavenly Father the Government of all the world, and thou diſpoſeſt every great and little accident to thy Fathers honour, and to the good

good and comfort of them that love and ſerve thee: Be pleaſed to bleſſe the miniſtery of thy ſervant in order to my eaſe and health, direct his judgement, proſper the medicines, and diſpoſe the chances of my ſickneſs fortunately, that I may feel the bleſſing and loving kindneſſe of the Lord, in the eaſe of my pain, and the reſtitution of my health: that I being reſtored to the ſociety of the living, and to thy ſolemn Aſſemblies, may praiſe thee and thy goodneſſe ſecretly among the faithfull and in the Congregation of thy redeemed ones, here in the outer-courts of the Lord, and hereafter in thy eternall Temple for ever and ever. Amen.

SECT. III.

Of the practiſe of the grace of Faith in the time of ſickneſſe.

NOw is the time when faith appears moſt neceſſary, and moſt difficult. It is the foundation of a good life, and the foundation of all our hopes: it is that without which we cannot live well, and without which we cannot die well; it is a grace that then we ſhall need, to ſupport our ſpirits, to ſuſtain our hopes, to alleviate our ſickneſſe, to reſiſt temptations, to prevent deſpair: upon the belief of the articles of our religion we can do the works of a holy life; but upon belief of the promiſes we can bear our ſickneſſe patiently, and

and dye cheerfully. The ſick man may practiſe it in the following inſtances.

1. *Let the ſick man be carefull that he do not admit of any doubt concerning that which he believed and received from common conſent in his beſt health, and dayes of election and religion.* For if the Devil can but prevail ſo far as to unfix and unrivet the reſolution & confidence or fulneſſe of aſſent, it is eaſie for him ſo to unwinde the ſpirit, that from *why* to *whether or no* from *whether or no*, to *ſcarcely not*, from *ſcarcely not* to *abſolutely not at al* are ſteps of a deſcending and failing ſpirit: and whatſoever a man is made to doubt of by the weakneſſe of his underſtanding in a ſickneſſe, it will be hard to get an inſtrument ſtrong or ſubtil enough to comfort and enſure: for when the ſtrengths are gone by which Faith held, and it does not ſtand firm by the weight of it own bulk and great conſtitution, nor yet by the cordage of a tenacious root, then it is prepared for a ruin, which it cannot eſcape in the tempeſts of a ſickneſſe and the aſſaults of a Devil. ⋆ Diſcourſe and argument, * the line of tradition, and a never * failing experience, ⋆ the Spirit of God, and the truth ⋆ of miracles, * the word of propheſie, * and the blood of Martyrs, * the excellency of the doctrine, and * the neceſſity of men, * the riches of the promiſes, * and the wiſedom of the revelations, * the reaſonableneſſe and * ſublimity, the * concordance and the * uſefulneſſe of the articles, and * their complyance with all the needs of man, * and the government of Common-wealths, are like the ſtrings and branches of the roots, by which

Faith

Faith ſtands firm and unmoveable in the ſpirit, and underſtanding of a man. But in ſickneſſe the underſtanding is ſhaken, and the ground is removed in which the root did grapple, and ſupports its trunk: and therefore there is no way now, but that it be left to ſtand upon the old confidences, and by the firmament of its own weight: [a] it muſt be left to ſtand, becauſe it alwayes ſtood there before: and as it ſtood all his lifetime in the *ground of underſtanding*, ſo it muſt now be ſupported with *will* and a *fixed reſolution*. But diſputation tempts it, and ſhakes it with trying, and overthrowes it with ſhaking. Above all things in the world, let the ſick man fear a propoſition which his ſickneſs hath put into him, contrary to the diſcourſes of health, and a ſober untroubled reaſon.

[a] Non jam validis radicibus hærens, ponderе fixa ſuo; Sanctiuſq; ac reverentiusviſum de actis Deorum credere quàm ſcire. Tacit.

2. Let the ſick man mingle the recital of his Creed together with his devotions, and in that let him account his Faith; not in curioſity & factions, in the confeſſions of parties and intereſts: for ſome over forward zeals are ſo earneſt to profeſſe their little and uncertain articles, and glory ſo to dye in a particular and divided communion, that in the profeſſion of their faith they loſe or diſcompoſe their charity: let it be enough that we ſecure our intereſt of heaven though we do not go about to appropriate the man-

Fides tua te ſalvum faciet; non exercitatio ſcripturarum. Fides in regula poſita eſt; (ſcil. in ſymbolo quod jam recitaverat) habet legem, & ſalute n de cbſervatione legis: exercitatio autem in curioſitate conſiſtit, habens gloriam ſolam de peritiæ ſtudio: Cedat curioſitas fidei; cedat gloria ſaluti.

Tert. de præſcript.

S. Auguſtinus vocat ſymbo'um comprehenſionem fidei veſtræ atq; perfectionem. Cordis ſignaculum, & noſtræ militiæ ſacramentum. Amb. lib. 3. de Veland. Virgin. Aug. ſerm. 115.

Non per difficiles nos Deus ad beatam vitam quæſtiones vocat. In abſoluto nobis & facile eſt æternitas: Jeſum ſuſcitatum à mortuis per Deum credere & ipſum eſſe dominum confiteri.

S. Hilar. lib. 10. de Trinit.

Hæc est fides Catholica (de symbolo suo dixit Athanasius vel quicunque author est, S. Athanas. de fide Nicena)

ἡ ἐν αὐτῇ παρὰ τῶν πατέρων κατὰ τὰς θείας γραφὰς ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀνατροπὴν μὲν πάσης ἀσεβείας, σύστασιν δὲ τῆς εὐσεβείας ἐν Χριστῷ.

Ep. ad Epict.

mansions to o u sect: for every good man hopes to be saved as he is a Christian, and not as he is a Lutheran, or of an other division. However those articles upon which he can build the exercise of any vertue in his sicknesse, or upon the stock of which he can improve his present condition, are such as consist in *the greatness & goodnesse*, the *veracity*, and *mercy of God* through Iesus Christ: nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in Christendom.

3. *Let the sick mans faith especially be active about the promises of grace, and the excellent things of the Gospel*: those which can comfort his sorrowes, and inable his patience: those upon the hopes of which, he did the duties of his life, and for which he is not unwilling to die: such as the *intercession* and *advocation of Christ*, remission of sins, the resurrection, the mysterious arts and mercies of mans redemption, Christs triumph over death, and all the powers of hell, the covenant of grace, or the blessed issues of repentance, and above all, the article of eternall life, upon the strength of which 11000. virgins went cheerfully together to their martyrdome, and 20000. Christians were burned by *Diocletian* on a Christmas day, and whole armies of Asian Christians offered themselves to the Tribunals of *Arius Antho-*

nius

nius, and whole colledges of ſevere perſons were inſtituted, who lived upon religion, whoſe *dinner* was the *Euchariſt*, whoſe *ſupper* was praiſe, and their *nights* were *watches*, and their *dayes* were *labour*; for the hope of which then men counted it gain to loſe their eſtates, and gloried in their ſufferings, and rejoiced in their perſecutions, and were glad at their diſgraces; this is the article that hath made all the Martyrs of Chriſt confident and glorious, and if it does not more than ſufficiently ſtrengthen our ſpirits to the preſent ſuffering, it is becauſe we underſtand it not, but have the appetites of beaſts and fools. But if the ſick man fixes his thoughts, and lets his habitation dwell here, he ſwels his hope, and maſters his fears, and eaſes his ſorrowes, and overcomes his temptations. Tertul. ad Scapul.

4. *Let the ſick man endeavour to turn his faith of the Articles into love of them*; and that will be an excellent inſtrument, not onely to refreſh his ſorrowes, but to confirm his faith in defiance of all temptations. For a ſick man and a diſturbed underſtanding are not competent and fit inſtruments, to judge concerning the reaſonableneſſe of a propoſition; But therefore let him conſider and love it, becauſe it is uſefull and neceſſary, profitable and gracious; and when he is once in love with it, and then alſo renews his love to it, when he feels the need of it; he is an intereſted perſon, and for his own ſake will never let it go, and paſſe into the ſhadows of doubting, or the utter-darkneſſe of infidelity. *An act of love* will make him have a minde to it, and we eaſily believe what we love, but very uneaſily

part

part with our belief, which we for so great an interest have chosen, and intertained with a great affection.

5. *Let the sick person be infinitely careful that his faith be not tempted by any man, or any thing, and when it is in any degree weakned, let him lay fast hold upon the conclusion*, upon the Article it self, and by earnest prayer beg of God to guide him in certainty and safety. For let him consider that the article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do believe it: but he can receive no good at all, if Christ did not die, if there be no resurrection, if his Creed hath deceived him: therefore all that he is to do is to secure his hold, which he can do no way but *by prayer* and *by his interest*. And by this argument or instrument it was that *Socrates* refreshed the evil of his condition, when he was to drink his *aconite*. 'If the soul be immortall, and
In Phædon. 'perpetuall rewards be laid up for wise souls,
'then I lose nothing by my death: but if
'there be not, then I lose nothing by my o-
'pinion: for it supports my spirit in my passage
'and the evil of being deceived cannot over-
'take me when I have no being. So it is with all that are tempted in their faith. If those articles be not true, then the men are nothing; if they be true, then they are happy: and if the articles fail, there can be no punishment for believing: but if they be true, my *not believing* destroyes all my portion in them and possibility to receive the excellent things which they contain. By Faith we *quench the fiery darts of the devill*: but if our faith be quenched,

quenched, wherewithall ſhall we be able to endure aſſault? therefore ſeiſe upon the Article, and ſecure the great object, and the great inſtrument, that is, *the hopes of pardon, and eternall life through Jeſus Chriſt*, and do this by all means, and by any inſtrument artificial, or inartificiall, by argument, or by ſtratagem, by perfect reſolution, or by diſcourſe, by the hand and ears of Premiſſes, or the foot of the Concluſion, by right or by wrong, becauſe we underſtand it, or becauſe we love it, *ſuper totam materiam*, becauſe I will, and becauſe I ought, becauſe it is ſafe to do ſo, and becauſe it is not ſafe to do otherwiſe, becauſe if I do I may receive a good, and becauſe if I do not, I am miſerable; either for that I ſhall have a portion of ſorrowes, or that I can have no portion of good things without it.

SECT. IV.

Acts of Faith by way of prayer and ejaculation to be ſaid by ſick men in the dayes of their temptation.

LOrd whither ſhall I go? thou haſt the words of eternall life.

I believe in God the Father Almighty, and in Jeſus Chriſt his onely Son our Lord, &c.

And I believe in the holy Ghoſt, &c.

Lord I believe, help thou mine unbelief.

I know and am perſwaded by the Lord Jeſus] that none of us liveth to himſelf, and no

no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, *Rom.* 14. 6. we die unto the Lord: whether we live therefore or die, we are the Lords.

If God be for us, who can be against us? He that spared not his own Son, but delivered him for us all: how shall he not with him give us all things?

Who shall lay any thing to the charge of Gods elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at *Rom.* 8. 31, *&c.* the right hand of God, who also maketh intercession for us.

If any man sin, we have an Advocate with *1 John* 2. 1. the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

This is a faithfull saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. O grant, that I may obtain mercy, that in me Jesus Christ may shew forth all long-suffering, that I may *1 Tim.* 1. believe in him to life everlasting.

15. I am bound to give thanks unto God alway, because God hath from the beginning chosen me to salvation, through sanctification of the Spirit, and belief of the truth *2 Thes.* 2. whereunto he called me by the gospel, to 13. the obtaining of the glory of the Lord Jesus Christ.

Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort my heart, *Ibid.* v. 16. and stablish me in every good word and 17. work.

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The Lord direct my heart into the love of God, and into the patient waiting for Chriſt. *2 Theſ. 3. 5.*

O that our God would count me worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power. That the Name of our Lord Jeſus Chriſt may be glorified in me, and I in him, according to the grace of our God and the Lord Jeſus Chriſt. *2 Theſ. 1. 11.*

Let us who are of the day be ſober, putting on the breſt-plate of faith and love, and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him. Wherefore comfort your ſelves together and edifie one another. *1 Theſ. 5. 9, 10.*

There is no name under heaven whereby we can be ſaved, but onely the Name of the Lord Jeſus. And every ſoul which will not hear that Prophet ſhall be deſtroyed from among the people. *Acts 3. 23.*

God forbid that I ſhould glory, ſave in the Croſſe of Jeſus Chriſt: I deſire to know nothing but Jeſus Chriſt and him crucified. For to me to live is Chriſt, and to die is gain.

Ceaſe ye from man, whoſe breath is in his noſtrils: for wherein is he to be accounted of? But the juſt ſhall live by faith. *Iſa. 2. 22.*

Lord, I believe that thou art the Chriſt, the Son of God, the Saviour of the world, the reſurrection and the life; and he that believeth in thee, though he were dead, yet ſhall he live. *John 11. 25.*

Jeſus

Ibid. Jesus said unto her, Said I not to thee, that
ver. 40. if thou wouldst believe thou shouldst see the glory of God?

O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory through
1 Cor. 15. 55. our Lord Jesus Christ. Lord make me stedfast and unmovable alwayes abounding in the
Ibid. work of the Lord; For I know that my labour is not in vain in the Lord.

The Prayer [*for the grace and strengths of Faith.*]

O Holy and eternall Jesus, who didst dye for me and for all mankinde, abolishing our sin, reconciling us to God, adopting us into the portion of thine heritage, and establishing with us a covenant of Faith and obedience, making our souls to rely upon spirituall strengths, by the supports of a holy belief, and the expectation of rare promises, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, believing thy word, trusting in thy promises, waiting for thy mercies, and doing thy commandments, that the Devil may not prevail upon me, and my own weaknesses may not abuse or unsettle my perswasions, nor my sins discompose my just confidence in thee and thy eternall mercies. Let me alwayes be thy servant and thy disciple, and die in the communion of thy Church, of all faithfull people; Lord I renounce whatsoever is against thy truth, and if secretly I have or do believe any

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falſe propoſition, I do it in the ſimplicity of my heart and great weakneſſe; and if I could diſcover it, would daſh it in pieces by a ſolemn diſclaiming it; for thou art the Way, the Truth and the Life; and I know that whatſoever thou haſt declared, that is the truth of God, and I do firmly adhere to the religion thou haſt taught, and glory in nothing ſo much as that I am a Chriſtian, that thy name is called upon me: O my God, though I die, yet will I put my truſt in thee. In thee O Lord have I truſted, let me never be confounded. Amen.

SECT. V.

Of the Practiſe of the Grace of Repentance in the time of Sickneſſe.

MEn generally do very much dread ſudden death, and pray againſt it paſſionately; and certainly it hath in it great inconveniences accidentally to mens eſtates, to the ſettlement of families, to the culture and trimming of ſouls, and it robs a man of the bleſſings which may be conſequent to ſickneſs, and to the paſſive graces, and holy contentions of a Chriſtian, while he deſcends to his grave without an adverſary or a tryal: & a good man may be taken at ſuch a diſadvantage, that a ſudden death would be a great evil, even to the moſt excellent perſon, if it ſtrikes him in an unlucky circumſtance: But theſe conſiderations are not the onely ingredients

Deſcendiſti ad Olympia, ſed nemo præter te: coronam habes, victo-riam non habes:

into thoſe mens diſcourſe, who pray violently againſt ſudden deaths; for poſſibly if this were all, there may be in the condition of ſudden death ſomething to make recompence for the evils of the over-haſty accident. For certainly, it is a leſſe temporall evill to fall by the rudeneſſe of a ſword, then the violences of a Feaver, and the axe is much a leſſe affliction than a ſtrangury: and though a ſickneſs tries our vertues, yet a ſudden death is free from temptation: a ſickneſſe may be more glorious, and a ſudden death more ſafe; *the deadeſt deaths are beſt*, the ſhorteſt and leaſt premeditate; ſo *Cæſar* ſaid; and *Pliny* called a ſhort death *the greateſt fortune of a mans life*. For even good men have been forced to an undecency of deportment by the violences of pain: and *Cicero* obſerves concerning *Hercules*, that he was broken in pieces with pain, even then when he ſought for immortality by his death, being tortured with a plague knit up in the lappet of his ſhirt. And therefore as a ſudden death certainly loſes the rewards of a holy ſickneſſe, ſo it makes that a man ſhall not ſo much hazard and loſe the rewards of a holy life.

Mitius ille perit ſubita qui mergitur unda;
Quàm ſua qui quidis brachia laſſat atquis.
Ovid.

Etiam innocentes mentiri cogit dolor.

Ipſe illigatus peſte interimor teſti.

But the ſecret of this affair is a worſe matter; men live at the rate, either of an habituall wickedneſſe, or elſe a frequent repetition of ſingle acts of killing and deadly ſins, that a ſudden death is the ruine of all their hopes, and a perfect conſignation to an eternall ſorrow. But in this caſe alſo, ſo is a lingring ſickneſſe; for our ſickneſſe may change

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us from life to health, from health to strength, from strength to the firmnesse of confirmation of habitual graces; but it cannot change a man from death to life, and begin and finish that processe which sits not down but in the bosome of blessednesse. He that washes in the morning when his bath is seasonable and healthfull, is not onely made clean, but sprightly, and the blood is brisk and coloured like the first springing of the morning, but they that wash their dead, cleanse the skin, and leave palenesse upon the cheek, and stiffeness in all the joynts. A repentance upon our death-bed is like washing the coarse, it is cleanly and civil; but makes no change deeper than the skin; But God knowes, it is a custom so to wash them that are going to dwell with dust, and to be buried *in the lap of their kinred*, earth; but all their lives time wallow in pollutions without any washing at all, or if they do, it is like that of the *Dardani* who washed but thrice all their life time; when they are born, and when they marry, and when they die; when they are baptized, or against a solemnity, or for the day of their funerall: but these are but ceremonious washings, and never purifie the soul, if it be stained and hath sullied the whitenesse of its baptismall robes.

Lavor honesta hora & salubriquæ mihi & calorem & sanguinem servet. Rigere & pallere post lavacrum mortuus possum.

Tertul. Apol. c. 24.

Cognata fæce sepulti.

Δαρδανεῖς τοὺς ὑπὸ τῆς Ἰλλυρίδος ἀκούω τρὶς λούεσθαι μόνον παρὰ πάντα τὸν ἑαυτῶν βίον, ἐξ ἀδίνων, καὶ γαμοῦντας καὶ ἀποθανοῦντας.

Ælian. lib. 4. *var. hist. cap.* 1.

* God intended we should live a holy life, he contracted with us in Jesus Christ for a

Vide Aug. lib. 50 Hom. Hom.4 & serm.57 de tempore. Faustum ad Paulinum ep. 1. in Biblioth. pp. tom. 5. vet. edit. Concil. Arelat. 1. c. 3. Carthag. 4. c. 7. 8.

holy life, * he made no abatements of the strictest sense of it, but such as did necessarily comply with humane infirmities or possibilities, that is, he understood it in the sense of repentance, which still is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as christians should, ⋆ a resolving to repent upon our death-bed, is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designes of mercy, and holiness; for therefore he threatned us with hell if we did not, and he promised heaven, if we did live a holy life: and a late repentance promises heaven to us upon other conditions, even when we have lived wickedly. * It renders a man uselesse and intolerable to the world; taking off the great curb of religion, of fear, and hope, and permitting all impiety with the greatest impunity & encouragement in the world; ⋆ by this means we see so many παῖδας πολυχρονίους as *Philo* calls them, or as the prophets *pueros centum annorum*, children of almost an hundered years old, upon whose grave we may write the inscription which was upon the tomb of *Similis* in *Xiphilin*. Here he lyes who *was* so many years, but *lived* but seven; * and the course of nature runs counter to the perfect designes of piety, and * God who gave us a life to live to him is onely served at our death, when we die to all the world: ⋆ and we undervalue the great promise made by the holy Jesus,

—— Quis luce suprema
Dimisisse meas sero non ingemit horas.
Sil. Ital. l. 15.

Sic contra rerum naturæ munera nota
Corvus maturis frugibus ova refert.

In Adrian. Σίμιλις μετὰ ἐνταῦθα κεῖται βιοὺς κατὰ ἔτη τόσα, ζήσας δὲ ἔτη ἑπτά.

Jesus, for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange: yet we think it a hard bargain to get heaven, if we be forced to part with one lust, or live soberly twenty years: But like *Demetrius Afer*, who having lived a slave all his life time, yet desired to descend to his grave in freedom, beggged manumission of his Lord; we lived in the bondage of our sin all our days, and hope to die the Lords freed man: * But above all this course of a delayed repentance must of necessity therefore be ineffective, and certainly mortall, because it is an intire destruction of the very formality and essentiall constituent reason of religion: which I thus demonstrate.

Vide Life of Christ, Disc. of repentance: rule of holy living ch. p. 4. Sect. of repentance; and volume of Serm. serm. 5. 6.

a Ne tamen ad stygias famulus descenderet umbras,
Ureret implicitum cum scelerata lues,
Cavimus ——

When God made man and propounded to him an immortal and a blessed state, as the end of his hopes, and the perfection of his condition, he did not give it him for nothing but upon certain conditions, which although they could add nothing to God, yet they were such things which man could value, and they were his best: and God had made appetites of pleasure in man, that in them the scene of his obedience should lye. For when God made instances of mans obedience, he 1. either commanded such things to be done, which man did naturally desire, or 2. such things which did contradict his natural desires, or 3. such which were indifferent. Not the first & the last: for it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, and could not stay from eating; neither was it any contention of obedience or labour of

love for a man to look Eastward once a day, or turn his back when the north wind blew fierce and loud. Therefore for the tryall and instance of obedience, God made his laws so, that they should lay restraint upon mans appetites, so that man might part with something of his own, that he may give to God his will, and deny it to himself for the interest of his service; and chastity is the denyall of a violent desire, and justice is parting with money that might help to inrich me, and meekness is a huge contradiction to pride and revenge; and the wandring of our eyes, and the greatness of our fancy, and our imaginative opinions are to be lessened, that we may serve God; there is no other way of serving God, we have nothing else to present unto him: we do not else give him any thing or part of our selves, but when we for his sake part with what we naturally desire; and difficulty is essentiall to vertue, and without choice there can be no reward, & in the satisfaction of our naturall desires there is no election, we run to them as beasts to the river or the crib. If therefore any man shal teach or practise such a religion that satisfies all our natural desires in the days of desire and passion, of lust and appetites, and onely turns to God when his appetites are gone, and his desires cease, this man hath overthrown the very being of vertues, and the essentiall constitution of religion; religion is no religion, and vertue is no act of choice, and reward comes by chance and without condition. If we onely are religious when we cannot choose, if we part with our money when we cannot keep

it, with our luſt when we cannot act it, with our deſires when they have left us; *Death is a certain mortifier*; but that mortification is dead ly, not uſefull to the purpoſes of a ſpirituall life. When we are compelled to depart from our evil cuſtomes and leave to live, that we may begin to live, then we dye to dye; that life is the prologue to death, and thenceforth we dye eternally.

Cogimur à ſuetis animum ſuſpendere rebus,
Atq; ut vivamus vivere deſinimus.
Com. Gall.

S. *Cyril* ſpeaks of certain people that choſe to worſhip the Sun becauſe he was a day God; for believing that he was quenched every night in the Sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheiſts all night and live as they liſt. Men who divide their little portion of time between religion and pleaſures, between God and Gods enemy, think that God is to rule, but in his certain period of time, and that our life is the ſtage for paſſion and folly, and the day of death for the work of our life; but as to God, *both the day and night are alike*, ſo are the firſt and laſt of our dayes; all are his due, and he will account ſeverely with us for the follies of the firſt, and the evil of the laſt: The evils and the pains are great which are reſerved for thoſe who defer their reſtitution to Gods favour till their death. And therefore *Antiſthenes* ſaid well: *It is not the happy death but the happy life that makes man happy*. It is in piety as in fame and reputation: he ſecures a

Gnoſſius hæc Rhadamanthus habet durilſima regna,
Caſtigatq; auditq; dolos ſubigitq; fateri
Quæ quis apud ſuperos furto lætatus inani
Diſtulit in ſeram commiſſa piacula mortem.
Æneid. 6.

good name but loosely that trusts his fame and celebrity onely to his ashes: and it is more a civility than the *base* of a firm reputation, that men speak honour of their departed relatives: but if their life be vertuous, it forces honour from contempt, and snatches it from the hand of envy, and it shines thorow the the crevises of detraction, and as it anointed the head of the living, so it embalms the body of the dead. From these premises it follows, that when we discourse of *a sick mans repentance*, it is intended to be, not a beginning, but the prosecution and consummation of the covenant of repentance, which Christ stipulated with us in Baptisme, and which we needed all our life, and which we began long before this last arrest, and in which we are now to make further progresse, that we may arrive to that integrity and fulnesse of duty, *that our sins may be blotted out*, when *the times of refreshing shal come from the presence of the Lord.*

Cineri gloria sera venit.

Tu mihi quod rarum est, vivo sublime dedisti
Nomen, ab exequiis quod dare fama solet.

Acts 3.19.

SECT. VI.

Rules for the practise of repentance in sickness.

1. LEt *the sick man consider at what gate this sickness entred*; and if he can discover the particular, let him instantly, passionately, and with great contrition dash the crime in pieces, lest he descend into his grave in the midst of a sin, and thence remove into

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an ocean of an eternall ſorrowes; but if he onely ſuffers the common fae of man, and knows not the particular inlet, he is to be governed by the following meaſures.

2. *Inquire into the repentance of thy former life*; particularly; whether it were of a grea and perfect grief, and productive of fixed reſolutions of holy living, and reductive of theſe to act? How many dayes and nights have we ſpent in ſorrow or care: in habituall and actuall purſuances of vertue? what inſtrument we have choſen and uſed for the eradication of ſin? how we have judged our ſelves, and how puniſhed? and in ſumme, whether we have by the grace of repentance changed our life from criminall to vertuous, from one habit to another? and whether we have paid for the pleaſure of our ſin by ſmart, or ſorrow, by the effuſion of alms, or pernoctations or abodes in prayers, ſo as the ſpirit hath been ſerved in our repentance as earneſtly, and as greatly as our appetites have been provided for in the dayes of our ſhame and folly?

3. Supply the imperfections of thy repentance by a generall or univerſall ſorrow for the ſins not onely ſince the laſt Communion or abſolution, but of thy whole life: for all ſins known and unknown, repented and unrepented, of ignorance or infirmity, which thou knoweſt, or which others have accuſed thee of: thy clamorous and thy whiſpering ſins, the ſins of ſcandall, and the ſins of a ſecret conſcience, of the fleſh and of the ſpirit: for it would be but a ſad arreſt to thy ſoul wandring in

ſtrange and unuſuall regions to ſee a ſcroll of uncancelled ſins repreſented and charged upon thee for want of care and notices, and that hy repentance ſhall become invalide, becauſe of its imperfections.

4. To this purpoſe it is uſually adviſed by ſpirituall perſons, *that the ſick man make an univerſall confeſſion*, or a renovation and repetition of all the particular confeſſions and accuſations of his whole life; that now at the foot of his account he may repreſent the ſumme totall to God, and his conſcience, and make proviſions for their remedy and pardon according to his preſent poſſibilities.

5. Now is the time to *make reflex acts of repentance*: that as by a generall repentance we ſupply the want of the juſt extenſion of parts: ſo by this we may ſupply the proper meaſures of the intenſion of degrees. In our health we can conſider concerning our own acts whether they be reall or hypocriticall, eſſentiall or imaginary, ſincere or upon intereſt, integrall or imperfect, commenſurate or defective; and although it is a good caution of ſecurities after all our care and diligence ſtill to ſuſpect our ſelves, and our own deceptions, and for ever to beg of GOD pardon and acceptance in the union of Chriſts paſſion, and interceſſion; yet in proper ſpeaking, reflex acts of repentance, being a ſuppletory after the imperfection of the direct, are then moſt fit to be uſed when we cannot proceed in, and proſecute the direct actions. To repent becauſe we cannot repent, and to grieve becauſe we can-

cannot grieve, was a device invented to ſerve the turn of the mother of *Peter Gratian*: but it was uſed by her, and ſo adviſed to be in her ſickneſſe, and laſt actions of repentance: for in our perfect health and underſtanding if we do not underſtand our firſt act, we cannot diſcern our ſecond: and if we be not ſorry for our ſins, we cannot be ſorry for want of ſorrowes: it is a contradiction to ſay we can, becauſe want of ſorrow to which we are obliged is certainly a great ſin: and if we can grieve for that, then alſo for the reſt: if not for all, then not for this: but in the dayes of weakneſſe the caſe is otherwiſe: for then our actions are imperfect, our diſcourſe weak, our internall actions not diſcernable, our fears great, our work to be abbreviated, and our defects to be ſupplied by ſpirituall arts: and therefore it is proper and proportionate to our ſtate, and to our neceſſity, to beg of God pardon for the imperfections of our repentance, acceptance of our weaker ſorrowes, ſupplies out of the treaſures of grace and mercy: and thus repenting of the evill and unhandſome adherencies of our repentance, in the whole integrity of the duty, it will become *a repentance not to be repented of.*

6. Now is the time beyond which the ſick man muſt *at no hand defer to make reſtitution of all his unjuſt poſſeſſions*, or other mens rights, and ſatisfaction for all injuries and violencies according to his obligation, and poſſibilities: for although many circumſtances might impede the acting it in our lives time, and it was permitted to be deferred in many

Ou pendre, ou rendre, ou les peines denfers s attendre.

many cases, because by it justice was not hindred, and oftentimes piety and equity were provided for; yet because this is the last scene of our life, he that does not act it so far as he can or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it, is to omit it, and leaves the repentance defective in an integrall and constituent part.

7. Let the sick man be diligent and watchfull, that the principle of his repentance be *contrition*, or sorrow for sins, commenced upon the love of God. For although sorrow for sins upon any motive may lead us to God by many intermediall passages, and is the threshold of returning sinners, yet it is not good, nor effective upon our death-bed: because repentance is not then to begin, but must then be finished and compleated: and it is to be a supply and reparation of all the imperfections of that duty: and therefore it must by that time be arrived to *contrition*, that is, it must have grown from fear to love, from the passions of a servant, to the affections of a son. The reason of which (besides the precedent) is this, because when our repentance is in this state, it supposes the man also in a state of grace, a well grown Christian: for to hate sin out of the love of God is not the felicity of a new convert, or an infant grace (or if it be, that love also is in its infancy) but it supposes a good progresse, and the man habitually vertuous, and tending to perfection: and therefore contrition, or repentance so qualified, is usefull to great degrees of pardon, because the man is a gracious person, and that vertue is o-

good

good degree, and conſequently a fit imployment for him that ſhall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition even before this ſtate of ſickneſſe, let it be increaſed by ſpirituall arts, and the proper exerciſes of charity.

Means of exciting contrition, or repentance of ſins, proceeding from the love of God.

TO which purpoſe the ſick man may conſider, and is to be reminded (if he does not) that there are in God, all the motives and cauſes of amability in the world; that God is ſo infinitely good, that there are ſome of the greateſt and moſt excellent ſpirits of heaven, whoſe work, and whoſe felicity, and whoſe perfections, and whoſe nature it is, to flame and burn in the brighteſt and moſt excellent love, * that to love God is the greateſt glory of Heaven, * that in him there are ſuch excellencies, that the ſmalleſt rayes of them communicated to our weaker underſtandings are yet ſufficient to cauſe raviſhments and tranſportations, and ſatisfactions, and *joyes unſpeakable, and full of glory*: * that all the wiſe Chriſtians of the world know and feel ſuch cauſes to love God, that they all profeſs themſelves ready to dye for the love of God, * and the Apoſtles and millions of the Martyrs did dye for him. * And although it be harder to live in his love than to dye for it, yet all the good people that ever gave their names to Chriſt

Christ did for his love endure the crucifying their lusts, the mortification of their appetites, the contradictions and death of their most passionate, naturall desires; * that Kings and Queens have quitted their Diadems, and many married Saints have turned their mutuall vowes into the love of Jesus, and married him onely, keeping a virgin chastity in a married life, that they may more tenderly express their love to God; * that all the good we have derives from Gods love to us, and all the good we can hope for is the effect of his love, and can descend onely upon them that love him; * that by his love it is that we receive the holy Jesus, ⋆ and by his love we receive the holy Spirit, ⋆ and by his love we feel peace and joy within our spirits, * and by love we receive the mysterious Sacrament. ⋆ And what can be greater, then that from the goodnesse and love of God, we receive Jesus Christ, and the holy Ghost, and Adoption, and the inheritance of sons, and to be coheirs with Jesus, and to have pardon of our sins, and a divine nature, and restraining grace, and the grace of sanctification, and a rest and peace within us, and a certain expectation of glory? ⋆ who can choose but love him, who when we had provoked him exceedingly, sent his Son to dye for us, that we might live with him; who does so desire to pardon us and save us, that he hath appointed his holy Son continually to intercede for us? ⋆ That his love is so great that he offers us great kindnesse, and intreats us to be happy, and makes many decrees in heaven concerning the interest of our soul, and the very provision and sup-

ſupport of our perſons. * That he ſends an Angel to attend every of his ſervants, and to be their guard and their guide in all their dangers and hoſtilities. * That for our ſakes he reſtrains the Devil, and puts his mightineſſe in fetters and reſtraints, and chaſtiſes his malice with degrees of grace and ſafety. * That he it is who makes all the creatures ſerve us; and takes care of our ſleeps, and preſerves all plants and elements, all mineralls and vegetables, all beaſts and birds, all fiſhes and *inſects* for food to us, and for ornament, for phyſick and inſtruction, for variety and wonder, for delight and for religion. * That as God is all good in himſelf, and all good to us, ſo ſin is directly contrary to God, to reaſon, to religion, to ſafety, and pleaſure and felicity. * That it is a great diſhonour to a mans ſpirit to have been made a fool by a weak temptation, and an empty luſt; to have rejected God, who is ſo rich, ſo wiſe, ſo good, and ſo excellent, ſo delicious, and ſo profitable to us. * That all the repentance in the world of excellent men does end in contrition, or a ſorrow for ſins, proceeding from the love of GOD; becauſe they that are in the ſtate of grace do not fear hell violently, and ſo long as they remain in Gods favour, although they ſuffer the infirmities of men, yet they are Gods portion, and therefore all the repentance of juſt and holy men, which is certainly the beſt, is a repentance not for lower ends, but becauſe they are the friends of God, and they are full of indignation that they have done an act againſt the honour of their Patron, and their deareſt

Lord

Lord and Father. * That it is a huge imperfection and a state of weakness to need to be moved with fear or temporall respects, and they that are so, as yet are either immerged in the affections of the world or of themselves, and those men that bear such a character, are not yet esteemed laudable persons, or men of good natures, or the sons of vertue. * That no repentance can be lasting, that relies upon any thing but the love of God: for temporal motives may cease, and contrary contingences may arise, and fear of hell may be expelled by natural or acquired hardnesses, and is alwayes the least when we have most need of it, and most cause for it: for the more habituall our sins are, the more cauterized our conscience is, the lesse is the fear of hell, and yet our danger is much the greater, * that although fear of hell or other temporall motives may be the first inlet to a repentance, yet repentance in that constitution & under those circumstances cannot obtain pardon: because there is in that no union with God, no adhesion to Christ, no endeerment of passion, or of spirit, no similitude or conformity to the great instrument of our peace, our glorious Mediator: for as yet a man is turned from his sin, but not converted to God: the first and last of our returns to God being love, and nothing but love: for obedience is the first part of love, and fruition is the last, and because he that does not love God, cannot obey him, therefore he that does not love him cannot injoy him:

Now that this may be reduced to practise, the sick man must be advertised that in the actions of repentance * he separate low,

temporall, ſenſuall, and ſelf ends from his thoughts, and ſo do his repentance: * that he may ſtill reflect honour upon God; * that he confeſſe his juſtice in puniſhing, that he acknowledge himſelf to have deſerved the worſt of evils; * that he heartily believe and profeſſe, that if he periſh finally, yet that God ought to be glorified by that ſad event, and that he hath truly merited ſo intolerable a calamity, * that he alſo be put to make acts of election and preference; profeſſing that he would willingly endure all temporall evils rather than be in the diſfavour of God or in the ſtate of ſin; for by this laſt inſtance he will be quitted from the ſuſpicion of leaving ſin, for temporall reſpects, becauſe he by an act of imagination or faigned preſence of the object to him, intertains the temporall evill that he may leave the ſin, and therefore unleſſe he be an hypocrite, does not leave the ſin to be quit of the temporall evil. And as for the other motive of leaving ſin out of the fear of hell, becauſe that is an evangelicall motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the Schoolmen had pleaſed, they might have reckoned it as the hand-maid, and *of the retinue of contrition*; but the more the conſiderations are ſublimed above this, of the greater effect and the more immediate to pardon will be their repentance.

8. *Let the ſick perſons do frequent actions of repentance by way of prayer for all thoſe ſins which ar ſpiritual, & in which no reſtitution or ſatisfaction material can be made, & whoſe contrary acts cannot in kind be exerciſed.* For peni-

penitential prayers in some cases are the onely instances of repentance that can be. An envious man if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his envy, as directly as corporall austerities are an act of chastity and an enemy to uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can onely repent of that by way of prayer: and intemperance is no way to be rescinded or punished *by a dying man* but by hearty prayers. Prayers are a great help in all cases; in some they are proper acts of vertue and direct enemies to sin; but although alone and in long continuance, they alone can cure some one or some few little habits, yet they can never alone change the state of the man; and therefore are intended to be a suppletory to the imperfections of other acts; and by that reason are the proper and most pertinent imployment of a *Clinick* or *death-bed penitent.*

9. In those sins, whose proper cure is *mortification corporall,* the sick man is to supply that part of his repentance by a patient submission to the rod of sickness: for sickness does the work of penances or sharp afflictions, and dry diet, perfectly well: to which if we also put our wils, and make it our act by an after election by confessing the justice of God, by bearing it sweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirm our patience, and hear our prayers. *When the* guilty man runs to punishment

niſhment, the injured perſon is prevented and hath no whither to go but to forgiveneſſe. Quid debent læſi facere ubi rei ad pœnam confugiunt?

10. I have learned but of one ſuppletory more for the perfection and proper exerciſe of a ſick mans repentance: but it is ſuch a one as will go a great way in the abolition of our paſt ſins, and making our peace with God, even after a leſſe ſevere life: and that is, that the ſick man do ſome heroicall actions in the matter of charity, or religion, of juſtice or ſeverity. There is a ſtory of an infamous thief who having begged his pardon of the Emperour *Mauritius* was yet put into the Hoſpital of S. *Sampſon*, where he ſo plentifully bewailed his ſins in the laſt agonies of his death, that the Phyſitian who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears, and ſoon after ſome body or other pretended to a revelation of this mans beatitude. It was a rare grief that was noted in this man, which begat in that age a confidence of his being ſaved, and *that confidence* (as things then went) was quickly called *a revelation*. But it was a ſtranger ſeverity which is related by *Thomas Cantipratanus* concerning a young Gentleman condemned for robbery and violence, who had ſo deep a ſenſe of his ſin, that he was not content with a ſingle death, but begged to be tormented and cut in pieces joint by joynt, with intermediall ſenſes, that he might by ſuch a ſmart ſignifie a greater ſorrow: Some have given great eſtates to the poor and to religion: ſome have built Colledges for holy perſons, many have ſuffered Martyrdom, and though thoſe that died under

under the conduct of the *Maccabees* in defence of their countrey and religion, had pendants on their breasts consecrated to the idols of the *Jamnenses*; yet that they gave their lifes in such a cause with so great a duty, (the biggest things they could do or give) it was esteemed to prevail hugely, towards the pardon and acceptation of their persons. An heroick action of vertue is a huge compendium of religion; for if it be attained to by the usuall measures and progresse of a Christian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect possession, from possession to extraordinary emanations, that is, to heroick actions, then it must needs do the work of man, by being so great towards the work of God; but if a man comes thither *per saltum*, or on a sudden (which is seldome seen) then it supposes the man alwayes well inclined, but abused by accident or hope, by confidence or ignorance; then it supposes the man for the present in a great fear of evill, and a passionate desire of pardon; it supposes his apprehensions great, and his time little; and what the event of that will be, no man can tell; but it is certain that *to some purposes* God wil account for our religion on our death-bed, not by the measures of our time, but the eminency of affection (as said *Celestin* the first) that is, supposing the man in the state of grace, or in the revealed possibility of salvation, then an heroicall act hath the reward of a longer series of good actions, in an even

Vera ad Deum conversio in ultimis positorum mente potius est æstimanda quàm tempore. Cel. p. ep. 2. c. 9. vera conversio, scil. ab infidelitate ad fidem Christi per Baptismum.

even and ordinary courſe of vertue.

11. *In what can remain for the perfecting a ſick mans repentance, he is to be helped by the Miniſteries of a ſpirituall Guide.*

SECT. VII.

Acts of repentance by way of prayer and ejaculation, to be uſed eſpecially by old men in their age: and by all men in their ſickneſſe.

LEt us ſearch and try our wayes, and turn again to the Lord: let us us lift up our hearts with our hands unto God in the heavens. We have tranſgreſſed and rebelled, and thou haſt not pardoned: Thou haſt covered with anger and perſecuted us; thou haſt ſlain, thou haſt not pitied, O cover not thy ſelf with a cloud; but let our prayer paſſe thorough. *Lam.* 3.41

I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf? and why doeſt not thou pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be. *Job* 7.20.

The Lord is righteous, for I have rebelled againſt his commandments. Hear I pray, all ye people, behold my ſorrow, behold O Lord I am in diſtreſſe, my bowels are troubled, my heart

*Lam.*1.18, heart is turned within me, for I have grie-
20 vously rebelled.

Thou O Lord remainest for ever, thy throne from generation to generation: wherefore dost thou forget us for ever, and forsake us so long time? turn thou us unto thee, O Lord, and so shall we be turned: renew our dayes
*Lam.*5.19. as of old: O reject me not utterly, and be not exceeding wroth against thy servant.

O remember not the sins of my youth, nor my transgressions, but according to thy mercies, remember thou me for thy goodnesse sake O Lord: Do thou for me O God the Lord, for thy names sake, because thy mercy is good, deliver thou me, for I am poor
*Psa.*25.7. *Psa.* 109. and needy, and my heart is wounded within
21. me, I am gone like the shadow that declineth, I am tossed up and down as the locust.

Then *Zacheus* stood forth and said, Behold Lord, half of my goods I give to the poor, and if I have wronged any man I restore him fourfold.

Hear my prayer O Lord, and consider my desire, let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice. And enter not into judgement with thy servant, for in thy sight shall no man living be justified. Teach
*Psal.*143. me to do the thing that pleaseth thee, for thou art my God, let thy loving spirit lead me forth into the land of righteousnesse.

I will [speak] of mercy and judgement, unto thee O Lord will I make my prayer: I will behave my self wisely in a perfect way. O when wilt thou come unto me, I wil walk in my house with a perfect heart. I will set

no

no wicked thing before my eyes; I hate the work of them that turn aſide, it ſhal not cleave to me. *Pſal.* 101. 1.

Hide thy face from my ſins, and blot out all mine iniquities; create in me a clean heart O God, and renew a right ſpirit within me. Deliver me from blood-guiltineſſe O God, [from malice, envy, the follies of luſt and violences of paſſion, &c.] thou God of my ſalvation, and my tongue ſhall ſing aloud of thy righteouſneſſe. *Pſal.* 5. 1

The ſacrifice of God is a broken heart, a broken and a contrite heart, O God thou wilt not deſpiſe.

Lord I have done amiſſe; I have been deceived, let ſo great a wrong as this be removed, and let it be ſo no more.

The Prayer] *for the grace and perfection of repentance.*

I.

O Almighty God, thou art the great Judge of all the world, the Father of our Lord Jeſus Chriſt, the Father of mercies, the Father of Men and Angels, thou loveſt not that a ſinner ſhould periſh, but delighteſt in our converſion and ſalvation, and haſt in our Lord Jeſus Chriſt eſtabliſhed the Covenant of repentance, and promiſed pardon to all them that confeſſe their ſins and forſake them; O my God be thou pleaſed to work in me what thou haſt commanded ſhould be in me. Lord, I am a dry tree who neither have brought forth fruit unto thee and unto holineſſe, nor have wept

wept out salutary tears, the instrument of life and restitution, but have behaved my self like an unconcerned person in the ruins & breaches of my soul: But O God, thou art my God, earnestly will I seek thee; my soul thirsteth for thee in a barren and thirsty land where no water is; Lord *give me the grace of tears* and pungent sorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into repentance, and let my repentance proceed to pardon and refreshment.

II.

Support me with thy graces, strengthen me with thy Spirit, soften my heart with the fire of thy love, and the dew of heaven, with penitentiall showers: make my care prudent, and the remaining portion of my dayes like the perpetuall watches of the night, full of caution and observance, strong and resolute, patient and severe: I remember, O Lord, that I did sin with greedinesse and passion, with great desires and an unabated choice: O let me be as great in my repentance as ever I have been in my calamity and shame: let my hatred of sin be great as my love to thee, and both as neer to infinite, as my proportion can receive.

III.

O Lord, I renounce all affections to sin, and would not buy my health nor redeem my life with doing any thing against the Laws of my God, but would rather die than offend thee. O dearest Saviour have pity upon thy servant, let me by thy sentence be doomed to perpetuall penance during the abode of this life:

life; let every ſigh be the expreſſion of a repentance, and every groan an accent of ſpirituall life, and every ſtroke of my diſeaſe a puniſhment of my ſin, and an inſtrument of pardon, that at my return to the land of innocence and pleaſure, I may eat of the votive ſacrifice of the ſupper of the Lamb, that was from the beginning of the world ſlain for the ſins of every ſorrowfull and returning ſinner. O grant me ſorrow here & joy hereafter through Jeſus Chriſt, who is our hope, the reſurrection of the dead, the juſtifier of a ſinner, and the glory of all faithfull ſouls. Amen.

A Prayer for pardon of ſins to be ſaid frequently in time of ſickneſſe; and in all the portions of old age.

I.

O Eternall and moſt gracious Father, I humbly throw my ſelf down at the foot of thy mercy-ſeat, upon the confidence of thy eſſentiall mercy, and thy commandment, that we ſhould *come boldly to the throne of grace, that we may find mercy in time of need*; O my God, hear the prayers and cries of a ſinner, who calls earneſtly for mercy; Lord my needs are greater than all the degrees of my deſire can be; unleſſe thou haſt pity upon me I periſh infinitely and intolerably; and then there will be one voice fewer in the quire of ſingers, who ſhall recite thy praiſes to eternall ages. But O Lord in mercy deliver my ſoul. O ſave me for thy mercy ſake. For in the ſecond death there is no remembrance of thee, in that grave who ſhall give thee thanks?

II.

O Juſt and dear God, my ſins are innumerable, they are upon my ſoul in multitudes, they are a burden too heavy for me to bear; they already bring ſorrow and ſickneſs, ſhame and diſpleaſure, guilt, and a decaying ſpirit, a ſenſe of thy preſent diſpleaſure, and fear of worſe, of infinitely worſe; But it is to thee ſo eſſentiall, ſo delightfull, ſo uſuall, ſo deſired by thee to ſhew mercy, that although my ſin be very great, and my fear proportionable, yet thy mercy is infinitely greater than all the world, and my hope and my comfort riſe up in proportions towards it, that I truſt the Devils ſhall never be able to reprove it, nor my own weakneſſe diſcompoſe it. Lord thou haſt ſent thy Son to die for the pardon of my ſins; thou haſt given me thy holy Spirit, as a ſeal of adoption to conſigne the article of remiſſion of ſins; thou haſt for all my ſins ſtill continued to invite me to conditions of life, by thy miniſters the prophets; and thou haſt with variety of holy acts ſoftned my ſpirit, and poſſeſſed my fancy, and inſtructed my underſtanding, and bended and inclined my will, and directed or overruled my paſſions in order to repentance and pardon, and why ſhould not thy ſervant beg paſſionately, and humbly hope for the effects of all theſe thy ſtrange and miraculous acts of loving kindneſſe? Lord I deſerve it not, but I hope thou wilt pardon all my ſins, and I beg it of thee for Jeſus Chriſt his ſake, whom thou haſt made the great endearment of thy promiſes, and the foundation of our hopes, and the mighty inſtrument, whereby we can obtain

obtain of thee, whatſoever we need and can receive.

III.

O My God, how ſhall thy ſervant be diſpoſed to receive ſuch a favour, which is ſo great that the ever bleſſed Jeſus did die to purchaſe for us; ſo great, that the falling angels never could hope, and never ſhall obtain. *Lord I do from my ſoul forgive all that have ſinned againſt me.* O forgive me my ſins, as I forgive them that have ſinned againſt me; *Lord I confeſſe my ſins unto thee daily,* by the accuſations and ſecret acts of conſcience; and if we confeſs our ſins, thou haſt called it a part of juſtice to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. Lord, *I put my truſt in thee,* and thou art ever gracious to them that put their truſt in thee. *I call upon my God for mercy,* and thou art alwayes more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of my ſelf is nothing but ſin, and infirmity, and miſery; therefore I go forth of my ſelf, and throw my ſelf wholly into the arms of thy mercy, through Jeſus Chriſt; and beg of thee for his death and paſſions ſake, by his reſurrection and aſcenſion, by all the parts of our redemption, and thy infinite mercy in which thou pleaſeſt thy ſelf above all the works of the creation, to be pitifull, and compaſſionate to thy ſervant in the abolition of all my ſins: ſo ſhall I praiſe thy glories with a tongue not defiled with evill language, and a heart purged by thy grace, quitted by thy mercy, and abſolved by thy ſentence, from generation to generation. Amen.

An Act of holy resolution of amendment of life in case of recovery.

O Most just and most mercifull Lord God, who hath sent evill diseases, sorrow, and fear, trouble, and uneasines, briars and thorns into the world, and planted them in our houses, and round about our dwellings to keep sin from our souls, or to drive it thence, I humbly beg of thee, that this my sickness may serve the ends of the Spirit, and be a messenger of Spirituall life, an instrument of reducing me to more religious and sober courses; I know O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and set my self hugely back in the accounts of eternity; and I had need live my life over again, and live it better, but thy counsels are in the great deep, and thy footsteps in the water, and I know not what thou wilt determine of me. If I dye, I throw my self into the arms of the holy Jesus, whom I love above all things: and if I perish, I know I have deserved it; but thou wilt not reject him that loves thee: But if I recover, I will live by thy grace and help to do the work of God, and passionately pursue my interest of heaven, and serve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience; Lord I will dwell in thy temple, and in thy service, religion shall be my imployment, and alms shall be my recreation, and patience shall be my rest, and to do thy will shall be my meat and drink, and to live shall be Christ, and then to dye shall be gain.

O

O ſpare me a little that I may recover my ſtrength, before I go hence and be no more ſeen. Thy will be done on earth as it is in heaven. Amen.

SECT. VIII.

An Analyſis or reſolution of the Decalogue, and the ſpeciall precepts of the Goſpel, deſcribing the duties injoyned and the ſins forbidden reſpectively; for the aſſiſtance of ſick men in making their confeſsions to God and his Miniſters, and the rendring their repentance more particular and perfect.

1. *THou ſhalt have none other Gods but me.*]

Duties commanded are, 1. To love God above all things. 2. To obey him and fear him. 3. To worſhip him with prayers, vows, thankſgivings, preſenting to him our ſouls and bodies, and all ſuch actions and expreſſions which the conſent of Nations, or the Lawes and cuſtomes of the place where we live have appropriated to God. 4. To deſign all to Gods glory. 5. To enquire after his will. 6. To believe all his word. 7. To ſubmit to his providence. 8. To proceed toward all our lawful ends by ſuch means as himſelf hath appointed. 9. To ſpeak and think honourably of God, and recite his praiſes, and confeſſe his Attributes and perfections.

They sin against this Commandement, 1. Who love themselves or any of the creatures inordinately, and intemperately. 2. They that despise or neglect any of the Divine Precepts. 3. They that pray to unknown, or false gods. 4. They that disbelieve or deny there is a God. 5. They that make vows to creatures. 6. Or say prayers to the honour of men or women, or Angels, as Pater nosters, to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, and giving it to the creature: it is a religion paid to men and women out of Gods proper portion, out of prayers directed to God immediatly: and it is an act contrary to that religion which makes God the last end of all things: for this through our addresses to God passes something to the creatures, as if they stood beyond him: for by the intermediall worship paid to God, they ultimately do honour to the man, or Angel. 7. They that make consumptive oblations to the creatures, as the Collyridians who offered cakes, and those that burn incense or candles to the Virgin *Mary*. 8. They that give themselves to the Devil, or make contracts with him, and use phantastick conversation with him. 9. They that consult with witches and fortune-tellers. 10. They that rely upon dreams and superstitious observances. 11. That use charmes, spels, superstitious words and characters, verses of Psalmes, the consecrated elements to cure diseases, to be shot-free, to recover stolne goods, or inquire into secrets. 12. That are wilfully ignorant of the lawes of God, or love to be deceived in their perswasions: that they

may

may ſin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themſelves the glory of any action or power, and do not give the glory to God, as *Herod.* 15. They that doubt of or disbelieve any article of the Creed, or any propoſition of Scripture, or put falſe gloſſes to ſerve ſecular or vitious ends, againſt their conſcience, or with violence any way done to their reaſon. 16. They that violently or paſſionately purſue any temporall end with an eagerneſſe greater than the thing is, in prudent account. 17. They that make religion to ſerve ill ends, or do good to evill purpoſes, or evill to good purpoſes. 18. They that accuſe God of injuſtice, or unmercifulneſſe, remiſſeneſſe or cruelty: ſuch as are the preſumptuous, and the deſperate. 19. All hypocrites and pretenders to religion, walking informs and ſhadows, but denying the power of godlineſſe. 20. All impatient perſons, all that repine or murmur againſt the proſperities of the wicked, or the calamities of the godly, or their own afflictions. 21. All that blaſpheme God, or ſpeak diſhonourable things of ſo ſacred a Majeſty. 22 They that tempt God, or rely upon his protection againſt his rules, and without his promiſe, and beſides reaſon, entring into danger, from which without a miracle they cannot be reſcued. 23. They that are bold in the midſt of judgement, and fearleſſe in the midſt of the Divine vengeance, and the accents of his anger.

II. Comm. *Thou ſhalt not make to thy ſelf any graven image, nor worſhip it.*

The moralls duties of this commandement are,

1. To worſhip God with all bodily worſhip and externall forms of addreſſe, according to the cuſtom of the Church we live in. 2. To believe God to be a ſpirituall and pure ſubſtance without any viſible form, or ſhape. 3. To worſhip God in wayes of his own appointing, or by his proportions or meaſures of nature, and right reaſon, or publick and holy cuſtomes.

They ſin againſt this commandement, 1. That make any image or pictures of the Godhead, or fancie any likeneſſe to him. 2. They that uſe images in their Religion, deſigning or addreſſing any religious worſhip to them: for if this thing could be *naturally tolerable*, yet it is too neer *an intolerable* for a jealous God to ſuffer. 3. They that deny to worſhip God with lowly reverence of their bodies, according as the Church expreſſes her reverence to God externally. 4. They that invent or practiſe ſuperſtitious worſhippings, invented by man againſt Gods word, or without reaſon, or beſides the publick cuſtomes or formes of worſhipping, either fooliſhly or ridiculouſly, without the purpoſe of order, decency, proportion to a wiſe or to a religious end, in proſecution of ſome vertue or duty.

III. Comm. *Thou ſhalt not take Gods name in vain.*

The duties of this Comm. are, 1. To honour and revere the moſt holy Name of God. 2. To invocate his Name directly, or by conſequence in all ſolemn and permitted adjurations, or publick oaths. 3. To uſe all things and perſons upon whom his Name is called,

called, or any wayes imprinted, with a regardfull and ſeparate manner of uſage, different from common, and far from contempt and ſcorn. 4. To ſwear in truth and judgement.

They ſin againſt this Commandement, 1. Who ſwear vainly and cuſtomarily, without juſt cauſe, without competent authority. 2. They that blaſpheme or curſe God. 3. They that ſpeak of God without grave cauſe or ſolemn occaſion. 4. They that forſwear themſelves: that is, they that do not perform their vows to God: or that ſwear, or call God to witneſs to a lie. 5. They that ſwear raſhly, or maliciouſly to commit a ſin, or an act of revenge. 6. They that ſwear by any creature falſely, or any way but as it relates to God, and conſequently invokes his teſtimony. 7. All curious inquiries into the ſecrets; and intruders into the myſteries and hidden things of God. 8. They that curſe God, or curſe a creature by God. 9. They that profane Churches, holy Utenſils, holy perſons, holy cuſtomes, holy Sacraments. 10. They that provoke others to ſwear voluntarily, and by deſigne, or incuriouſly, or negligently, when they might avoid it. 11. They that ſwear to things uncertain, and unknown.

IV. Comm. *Remember that thou keep holy the S. Day*]

The duties of this Comm. are, 1. To ſet apart ſome portions of our time for the immediate offices of religion, and glorification of God. 2. This is to be done according as God or his holy Church hath appointed. 3. One day in ſeven is to be ſet apart. 4. The Chriſtian

day is to be ſubrogated into the place of the Jews day: the reſurrection of Chriſt and the redemption of man was a greater bleſſing then to create him. 5. God on that day to be worſhipped and acknowledged as our Creator, and as our Saviour. 6. The day to be ſpent in holy offices; in hearing Divine ſervice, publick prayers, frequenting the Congregations, hearing the Word of God read or expounded, reading good books, meditation, alms, reconciling enmities; remiſſion of burdens, and of offences, of debts, and of work; friendly offices, neighbourhood, and provoking one another to goods works; and to this end, all ſervile works muſt be omitted, excepting neceſſary and charitable offices to men or beaſts, to our ſelves, or others.

They ſin againſt this Comm. 1. That do, or compell, or intice others to do ſervile works without the caſes of neceſſity or charity, to be eſtimated according to common and prudent accounts. 2. They that refuſe or neglect to come to the publick aſſemblies of the Church, to hear and aſſiſt at the divine offices intirely. 3. They that ſpend the day in idleneſſe, forbidden or vain recreations, or the actions of ſin and folly. 4. They that buy and ſell without the caſes of permiſſion. 5. They that travell unneceſſary journeys. 6. They that act or aſſiſt in contentions, or law-ſuits, markets, fairs, &c. 7. They that on that day omit their private devotion, unleſſe the whole day be ſpent in publick. 8. They that by any croſſe or contradictory actions againſt the cuſtomes of the Church do purpoſely deſecrate

or

or unhallow and make the day common: as they that in deſpite and contempt, faſt upon the Lords day, leſt they may celebrate the feſtivall after the manner of the Chriſtians.

V. Com. *Honour thy father and thy mother*]

The duties are; 1. To do honour and reverence, and to love our natural parents. 2. To obey all their domeſtick commands; for in them the ſcene of their authority lies. 3. To give them maintainance and ſupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuſtome and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Maſters, ſpirituall governours and Guides in thoſe things which concern their ſeverall reſpective intereſt and authority.

They ſin againſt this Commandment, 1. That deſpiſe their parents age, or infirmity. 2. That are aſhamed of their poverty and extraction. 3. That publiſh their vices, errours and infirmities to ſhame them. 4. That refuſe and reject all or any of their lawfull commands. 5. Children that marry without or againſt their conſent when it may be reaſonably obtained. 6. That curſe them from whom they receive ſo many bleſſings. 7. That grieve the ſouls of their parents by not complying in their deſires, and obſerving their circumſtances. 8. That hate their perſons; that mock them or uſe uncomely jeſtings. 9. That diſcover their nakedneſſe voluntarily. 10. That murmur againſt their injunctions, and obey them involuntarily. 11. All rebells againſt their Kings or the ſupream power in which it is legally and juſtly inveſted. 12. That refuſe

to pay tributes and impoſitions impoſed legally. 13. They that diſobey their Maſters, murmur or repine againſt their commands, abuſe or deride their perſons, talk rudely, &c. 14. They that curſe the king in their heart, or ſpeak evil of the ruler of their people. 15. All that are uncivil and rude towards aged perſons, mockers and ſcorners of them.

Credebant hoc grande nefas & morte piandum,
Si juvenis vetulo non aſſurrexerat, & ſi
Barbato cuicunq; puer——
Juven. Sat. 13.

VI. Comm. *Thou ſhalt do no murder.*

The duties are, 1. To preſerve our own lives, the lives of our relatives and all with whom we converſe (or who can need us, and we aſſiſt) by prudent, reaſonable and wary defences, advocations, diſcoveries of ſnares, &c. 2. To preſerve our health, and the integrity of our bodies and mindes, and of others, 3. To preſerve, and follow peace with all men.

They ſin againſt this Commandment, 1. That deſtroy the life of a man or woman, himſelf or any other. 2. That do violence or diſmember, or hurt any part of the body with evil intent. 3. That fight duels or commence unjuſt wars. 4. They that willingly haſten their own or other death. 5. That by oppreſſion or violence imbitter the ſpirits of any, ſo as to make their life ſad, and their death haſty. 6. They that conceal the dangers of their neighbour, which they can ſafely diſcover. 7. They that ſowe ſtrife and contention among neighbours. 8. They that refuſe to reſcue and preſerve thoſe whom they can and are

are obliged to preſerve. 9. They that procure abortion. 10. They that threaten, or keep men in fears; or hate them.

VII. Com. *Thou ſhal not commit adultery.*

The duties are, 1. To preſerve our bodies in the chaſtity of a ſingle life, or of marriage. 2. To keep all the parts of our bodies in the care and ſeverities of chaſtity; ſo that we be reſtrained in our eyes as well as in our feet.

They ſin againſt this Commandment, 1. Who are adulterous, inceſtuous, Sodomiticall, or commit fornication. 2. They that commit folly alone, diſhonouring their own bodies with ſoftneſſe and wantonneſſe, 3. They that immoderately let looſe the reins of their bolder appetite, though within the protection of marriage. 4. They that by wanton geſtures, wandring eyes, laſcivious dreſſings, diſcovery of the nakedneſſe of themſelves or others, filthy diſcourſe, high diet, amorous ſongs, balls and revellings, tempt and betray themſelves, or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives except for adultery, and marry another.

VIII. Com. *Thou ſhalt not ſteal.*

The duties are, 1. To give every man his due. 2. To permit every man to injoy his own goods and eſtate quietly.

They ſin againſt this Commandment, 1. That injure any mans eſtate by open violence, or by ſecret robbery, by ſtealth or couſenage, by arts of bargaining or vexatious law-ſuits. 2. That

that refuſe or neglect to pay their debts, when they are able. 3. That are forward to run into debt knowingly beyond their power, without hopes or purpoſes of repaiment. 4. Oppreſſors of the poor. 5. That exact uſury of neceſſitous perſons, or of any beyond the permiſſions of equity as determined by the lawes. 6. All ſacrilegious perſons; people that rob God of his dues, or of his poſſeſſions. 7. All that game, *viz.* at Cards and Dice, &c. to the prejudice and detriment of other mens eſtates. 8. They that imbaſe coyn and metals and obtrude them for perfect and naturall. 9. That break their promiſes to the detriment of a third perſon. 10. They that refuſe to ſtand to their bargains. 11. They that by negligence imbecil other mens eſtates, ſpoiling or letting any thing periſh which is intruſted to them. 12. That refuſe to reſtore the pledge.

IX. Com. *Thou ſhalt not bear falſe witneſs.*

The duties are, 1. To give teſtimony to truth, when we are called to it by competent authority. To preſerve the good name of our neighbours. 3. To ſpeak well of them that deſerve it.

They ſin againſt this Commandement, 1. That ſpeak falſe things in judgement accuſing their neighbors unjuſtly: or denying his crime publickly when they are asked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. ſlanderers, 4. backbiters, 5. and detracters. 6. They that ſecretly raiſe jealouſies, and ſuſpicion of their neighbour cauſelefly.

X. *Thou ſhalt not covet.*

The duties are, 1. To be content with the por-

portion God hath given us. 2. Not to be covetous of other mens goods.

They sin against this Commandement, 1. That envy the prosperity of other men. 2. They that desire passionately to be possessed of what is their neighbours. 3. They that with greedinesse pursue riches, honours, pleasures and curiosities. 4. They that are too carefull, troubled, distracted or amazed, affrighted and afflicted with being solicitous in the conduct of temporall blessings.

These are the generall lines of duty by which we may discover our failings, and be humbled, and confesse accordingly: onely the penitent person is to remember, that although these are the kindes of sins described after the sense of the Jewish Church, which consisted principally in the externall action, or *the deed done*, and had no restraints upon the thoughts of men, save onely in the tenth commandment, which was mixt and did relate as much to action as to thought (as appears in the instances) yet upon us Christians there are many circumstances and degrees of obligation, which endear our duty with greater severity and observation: and the penitent is to account of himself and enumerate his sins, not onely by external actions or *the deed done*, but by words and by thoughts: and so to reckon if he have done it directly or indirectly, if he have caused others to do it, by tempting or incouraging, by assisting or counselling, by not dissuading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purposes: if he have designed or contrived its action, desired it or loved

loved it, delighted in the thought, remembred the paſt ſin with pleaſure or without ſorrow, theſe are the *by-wayes* of ſins, and *the crooked lanes* in which a man may wander and be loſt as certainly as in the broad high wayes of iniquity.

But beſides this, our bleſſed Lord and his Apoſtles have added diverſe other precepts; ſome of which have been with ſome violence reduced to the Decalogue, and others have not been noted at all in the Catalogues of confeſſion, I ſhall therefore deſcribe them intirely, that the ſick man may diſcover his failings, that by the mercies of God in Jeſus Chriſt, and by the inſtrument of repentance he may be preſented pure and ſpotleſſe before the throne of God.

The ſpeciall Precepts of the Goſpell.

1 Theſ. 5. 17. Luke 18. 1. 1 Theſ. 5. 17. Mark 16. 16. Luke 13. 3. Act. 3. 19. Matth. 5. 3. Luke 10. 14. John 13. 14. Matth. 5. 5. Col. 3. 1, 2. Mat. 10. 16. 1 Theſ. 5. 8. Rom. 8. 24. Luke 16 29. Mark 4 44 1 Tim. 4. 13. Heb. 10. 25. Heb. 13. 17. Matth. 18. 2 Theſ. 3. 6. 2 ep. John 10. Titus 3. 10.

1. PRayer, frequent, fervent, holy, and perſevering. 2. Faith, 3. Repentance, 4. Poverty of ſpirit, as oppoſed to ambition, high deſignes, 5. And in it is humility, or ſitting down in the loweſt place, and in giving honour to go before another, 6. Meekneſſe as it is oppoſed to way-wardneſſe, fretfulneſſe, immoderate grieving, diſdain and ſcorn, 7. Contempt of the world, 8. Prudence, or the advantageous conduct of religion, 9. Simplicity or ſincerity in words & actions, pretences & ſubſtances, 10. Hope, 11. hearing the Word, 12. Reading, 13. Aſſembling together, 14. Obeying them that have the rule over us in ſpirituall affairs,

15. Re-

15. Refusing to communicate with persons excommunicate: whitheralso may be reduced, to reject Hereticks. 16. Charity, *viz.* Love to God above all things, brotherly kindnesse, or profitable love to our neighbours as our selves, to be expressed in alms, forgivenesse, and to die for our brethren. 17. To pluck out the right eye, or violently to rescind all occasions of sin, though dear to us as an eye, 18. To reprove our erring brother, 19. To be patient in afflictions: and longanimity is referred hither, or long sufferance; which is the perfection and perseverance of patience; and is opposed to hastinesse and wearinesse of spirit, 20. To be thankfull to our benefactors, but above all, in all things to give thanks to God, 21. To rejoice in the Lord alwayes, 22. Not to quench, not to grieve, not to resist the Spirit, 23. To love our wives as Christ loved his Church, and to reverence our husbands, 24. To provide for our families, 25. Not to be bitter to our children, 26. To bring them up in the nurture and admonition of the Lord, 27. Not to despise Propheſying, 28. To be gentle, and easie to be intreated, 29. To give no scandall or offence, 30. To follow after peace with all men, and to make peace, 31. Not to go to law before the unbelievers, 32. To do all things that are of good report, or the actions of publick honesty; abstainiug from all appearances of

Colos. 3. 14. 1 Tim. 1. 5. 1 Tim. 2. 22. Mark 12. 30. Matth. 6. 14. 1 John 3. 16. Matth. 18. 9. Matth. 18. 15. James 1. 4. Luke 21. 19 Heb. 12. 3. Gal. 6. 9. Eph. 5. 20. 2 Thes. 1. 3. Luke 6. 32. 2 Tim. 3. 2. 1 Thes. 5. 16. Philip. 3. 1, 4. 4. 1 Thes. 5. 19. Ep. 4. 30. 20 Acts 7. 51. Ephes. 5. 33. 1 Tim. 5. 8. Colos. 3. 21. Ephes. 6. 4. 1 Thes. 5. 20. 2 Tim. 2. 24. Matth. 18. 7. 1 Cor. 10. 32. Heb. 12. 14. 1 Cor. 6. 1. Philip. 4. 8. 2 Cor. 8. 21. 1 Thes. 5. 22.

Jam. 5. 19, 20. of evil, 33. To convert ſouls or turn ſinners from the errour of their wayes,
Matth. 10. 32. 34. To confeſs Chriſt before all the world,
Heb. 12. 4. 35. To reſiſt unto blood, if God cals
Mat. 5. 12. James 1. 2. us to it. 36. To rejoice in tribulation for Chriſts ſake, 37. To remember and
Luke 22. 19. ſhew forth the Lords death till his ſe-
Jo. 20. 30, 31 Acts 3. 23. Mark 1. 1. cond coming, by celebrating the Lords ſupper, 38. To believe all the New
Luk. 10. 16. Teſtament, 39. To adde nothing to
Revel. 22. 18. Saint *Johns* laſt Book, that is, to pretend to no new revelations, 40 To keep the cuſtomes of the Church her feſtivals and ſolemnities, leſt we b reproved as the Corinthians were b
1 Cor. 11. 16. Saint *Paul*, *We have no ſuch cuſtom*
Jude 3. *nor the Churches of God*, 41. T
Rom. 14. 13 22 contend earneſtly for the faith. * No to be contentious in matters not concerning the eternall intereſt of our ſouls:
Rom. 16. 17. but in matters indifferent to have
Mat. 23. 8, 9, 10 faith to our ſelves, 42. Not to make
1 Pet. 5. 3. ſchiſmes or diviſions in the body of the
1 Joh. 4. 1. 1 Theſ. 5. 21 Church, 43. To call no man Maſter upon earth, but to acknowledge
1 Cor. 9. 25. Titus 2. 2. Chriſt our Maſter, and Law-giver, 44. Not to domineer over the Lords heri-
Matth. 16. 24. tage, 45. To try all things, and keep
Coloſ. 3. 5. Rom. 8. 13. that which is beſt, 46. To be temperate in all things, 47. To deny our ſelves,
Luke 6. 34. 48. To mortifie our luſts and our in-
Mark 13. 35. Mat. 24. 22, & 25. 13. ſtruments, 49. To lend looking for nothing again, nothing by way of increaſe, nothing by way of recompence, 50. To
Math. 5. 22. Epheſ. 4. 26. watch and ſtand in readineſſe againſt the coming of the Lord, 51. Not to be angry

angry without cauſe, 52. Not at all to revile, 53. Not to ſwear, 54. Not to reſpect perſons, 55. To lay hands ſuddenly on no man [this eſpecially pertains to * Biſhops. ★ To whom alſo, and to all the Eccleſiaſticall order it is enjoyned, that they preach the word, that they be inſtant in ſeaſon, and out of ſeaſon, that they rebuke, reprove, exhort with all long ſuffering and doctrine] 56. To keep the Lords day (derived into an obligation from a practiſe Apoſtolicall) 57. To do all things to the glory of God, 58. to hunger and thirſt after righteouſneſſe and its rewards, 59. To avoid fooliſh queſtions, 60. To pray for perſecuters, and to do good to them that perſecute us, and deſpitefully uſe us, 61. To pray for all men, 62. To maintain good works for neceſſary uſes, 63. To work with our own hands that we be not burdenſome to others, avoiding idleneſſe, 64. To be perfect as our heavenly Father is perfect, 65. To be liberall and frugall: for he that will call us to account for our time, will alſo for the ſpending our money, 66. not to uſe uncomely jeſtings, 67. modeſty: as oppoſed to boldneſſe, to curioſity, to undecency, 68. To be ſwift to hear, ſlow to ſpeak, 69. To worſhip the holy, [Jeſus] at the mention of his holy Name: as of old God was at the mention of [Jehovah.]

1 Cor. 6. 10. Matth. 5. 22. Matth. 5. 34. James 2. 1. 1 Tim. 5. 22. 2 Tim. 4. 12. 1 Cor. 10. 31. Matth. 5. 6. Tit. 3. 9. Matth. 5. 44 Rom. 12. 14 1 Tim. 2. 1. Titus 3. 14. Epheſ. 4. 28. Matth. 5. 48. 1 Pet. 3. 8. 2 Pet. 1. 6, 7. 2 Cor. 8. 7. 2 Cor. 9. 5. Epheſ. 5. 4. 1 Tim. 2. 9. James 1. 9. Philip. 2. 10.

Theſe are the ſtreight lines of Scripture, by which we may alſo meaſure our obliquities, and

and discover our crooked walking; if the sick man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he need no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECT. IX.

Of the sick mans practise of Charity and justice, by way of rule.

1. *Let the sick man set his house in order before he die*; state his cases of conscience, reconcile the fractures of his family, reunite brethren, cause right understandings, and remove jealousies; give good counsels, for the future conduct of their persons, and estates, charme them into religion by the authority and advantages of a dying person: because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony, then in the most vigorous strength.

Magnifica ve ba mors prope admota excutit.

Nam verae voces tum demum pectore ab imo ejiciuntur. *Lucret.*

2. Let the sick man discover every secret of art, or profit, Physick, or advantage to mankinde, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious, that they are willing that a secret receipt should die with them, and be buried in their grave; like treasure in the sepulchre of *David*. But this which is a design of Charity, must therefore not be done to any mans prejudice; and the Mason of *Herodotus* the

the King of Egypt, who kept secret his notice of the Kings treasure, and when he was a dying told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy charity out-live thee, that thou mayest rejoice in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his will with great justice and piety, that is, that the right heirs be not defrauded for collaterall respects, fancies or indirect fondnesse; but the inheritances descend in their legal and due channell; and in those things where we have a liberty, that we take the opportunity of doing vertuously, that is, of considering how God may be best served by our donatives, or how the interest of any vertue may be promoted; in which we are principally to regard the necessities of our neerest kindred, and relatives, servants and friends.

4. Let the *Will* or *Testastament* be made with ingenuity, opennesse, and plain expression, that he may not entail a law-suit upon his posterity and relatives, and make them lose their charity, or intangle their states, or make them poorer by the gift. *He hath done me no charity, but dies in my debt that makes me sue for a legacy.*

Δεῖ δὲ καὶ τὴν βασίλειαν [μὴ ἤδη σαφηνίσαντα καταλιπεῖν ὡς ἂν ἀμφίλογος γενομένη, πράγματα ἡμῖν παράσχῃ.

Cyrus apud Xenoph. l.8. institut.

5. It is proper for the state of sicknesse, and an excellent anealing us to buriall, that we give alms in this state, so burying treasure in our graves, that will not perish but rise again

again in the resurrection of the just. Let the dispensation of our alms be as little intrusted to our Executors as may be, *excepting to lasting and successive portions*;* but with our own present care let us exercise the charity, and secure the *stewardship*. It was a custome amongst the old Greeks, to bury horses, clothes, armes, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should be found naked by their Judges; and all the friends did use to bring gifts; by such liberality. thinking to promote the interest of their dead. But we may offer our ἐντάφια our selves best of all; our doles and funerall meals if they be our own early provisions, will then spend the better; and it is good so to carry our passing penny in our hand, and by reaching that hand to the poor make *a friend in the everlasting habitations*. He that gives with his own hand shall be sure to finde it, and the poor shall finde it: but he that trusts Executors with his charity and the Oeconomy and issues of his vertue, by which he must enter into his hopes of heaven & pardon, shal find but an ill account, when his

Lucian. de lucta.
* Vid. reg. 6. Paulo infr. Herodot. Musa. 5. plin. l. 4. c. 11. Xiphilin. in Severo.

Ἀλλὰ κόραι τῷ παιδὶ λεχώια δῶρα φέρουσαι Θερμὰ κτὶ ψυχροῦ δάκρυα κεῖτε τάφου.

Nicarchus.

Fallax sæpe fides, testatáque vota peribunt; Constitues tumulum, si sapis, ipse tuum.

Man thee behoveth oft to have this in mind:
That thou gives with thine hand, that shalt thou find,
For widows be slothfull, and children beth unkind,
Executors beth coveteus, and keep all that they find,
If any body ask where the deads goods became:
They answer.
So God me help and Halidam, he died a poor man.

Written upon a wall in S. Edmunds Church in Lumbard-street.

Think

Think on this.

executors complain he died poor. *Think on this.*

To this purpoſe wiſe and pious was the counſel of *Salvian*; 'Let a dying man who hath 'nothing elſe of which he may make an effective oblation, offer up to God of his ſubſtance; Let him offer it with compunction 'and tears, with grief and mourning, as knowing that all our oblations have their value, 'not by the price, but by the affection, and 'it is our faith that commandeth the money, 'ſince God receives the money by the hands 'of the poor, but at the ſame time gives, and 'does not take the bleſſing; becauſe he receives nothing but his own, and man gives 'that which is none of his own, that, of which 'onely he is a ſteward, and ſhall be accountable for every ſhilling. Let it therefore be 'offered humbly as a Creditor payes his debts, 'not magnifically as a Prince gives a donative, 'and let him remember that ſuch doles do not 'pay for the ſin, but they eaſe the puniſhment; 'they are not proper inſtruments of redemption, but inſtances of ſupplication, and advantages of prayer; and when we have done 'well, remember that we have not payed our 'debt, but ſhown our willingneſſe to give a 'little of the vaſt ſum we owe: and he that 'gives plentifully according to the meaſure of 'his eſtate, is ſtill behind-hand according to 'the meaſure of his ſins; let him pray to God 'that this late oblation may be accepted, and 'ſo it will, if it ſails to him in a ſea of penitentiall tears or ſorrowes, that it is *ſo little*, 'and that it is *ſo late*.

Contra avaritiam.

6. Let the ſick mans charity be ſo ordered

ed that it may not come onely to deck the funerall and make up the pomp; charity waiting like one of the solemn mourners; but let it be continued that besides the alms of health and sicknesse, there may be a rejoicing in God for his charity, long after his funerals, so as to become more beneficial and less publike; that the poor may pray in private and give God thanks many dayes together. This is matter of prudence: and yet in this, we are to observe the same regards which we had in the charity and alms of our lives; with this onely difference, that in the funerall alms also of rich and able persons, the publick customes of the Church are to be observed, and decency and solemnity, and the expectations of the poor, and matter of publick opinion, and the reputation of Religion; in all other cases, let thy charity consult with humility and prudence, that it never minister at all to vanity; but be as full of advantage and usefulnesse as it may.

πρὸς τὸ τελευτήσαντα· ἕκαστος κἀνσφὸ δρᾷ ἂν ἐχθρὸς ἢ τὶς γὶ νεται φιλὸς τότε.

7. Every man will forgive a dying person, and therefore let the sick man be ready and sure if he can, to send to such persons whom he hath injured, and beg their pardon and do them right: For in his case, he cannot stay for an opportunity of convenient and advantageous reconcilement: he cannot then spin out a treaty, nor beat down the price of composition, nor lay a snare to be quit from the obligation and coercion of laws: but he must ask forgivenesse down-right, and make him amends as he can, being greedy of making use of this opportunity of doing a duty that must be done, but cannot any more,

if

if not now, untill time returns again, and tels the minutes backwards, so that yesterday shall be reckoned in the portions of the future.

8. In the intervals of sharper pains, when the sick man amasses together all the arguments of comfort, and testimonies of Gods love to him, and care of him, he must needs find infinite matter of thanksgiving, and glorification of God: and it is a proper act of charity and love to God, and justice too, that he do honour to God on his death-bed for all the blessings of his life, not onely in generall communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own person: Such as are; [*In all my life time I never broke a bone, I never fell into the hands of robbers; never into publick shame, or into noisome diseases: I have not begd my bread, nor been tempted by great and unequall fortunes: God gave me a good understanding good friends or delivered me in such a danger, & heard my prayers in such particular pressures of my spirit*] This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, and confidence in the day of tryall; for he that * gave me blessings in proportion to the states and capacities of my life, I hope also will do so in proportion to the needs of my sickness, and my death-bed. This we find practised as a most reasonable piece of piety by the wisest of the Heathens. So *Antipater Tarsensis* gave God thanks for his prosperous voyage into Greece; and *Cyrus* made a handsome prayer upon the tops of the mountains,

when by a phantasm he was warned of his approaching death. *Receive* [*O God*] *my Father these holy rites by which I put an end to many and great affairs: and I give thee thanks for thy celestiall signes and prophetick notices, whereby thou hast signified to me what I ought to do, and what I ought not: I present also very great thanks that I have perceived and acknowledged your care of me, and have never exalted my self above my condition for any prosperous accident. And I pray that you will grant felicity to my wife, my children, and to me a death, such as my life hath been.* But that of *Philagrius* in *Gregory Nazianzen* is eucharisticall, but it relates more especially to the blessings and advantages which are accidentally consequent to sickness. *I thank thee, O Father and maker of all thy children, that thou art pleased to blesse and to sanctifie us even against our wils, and by the outward man purgest the inward, and leadest us through crosse wayes to a blessed ending, for reasons best known unto thee.*] However when we go from our hospitall and place of little intermediall rest in our journey to heaven, it is fit that we give thanks to the *Major domo* for our intertainment. When these parts of religion are finished, according to each mans necessity, there is nothing remaining of personall duty to be done alone, but that the sick man act over these vertues by the renewing of devotion; and in the way of prayer; and that is to be continued as long as *life*, and *voice*, and *reason* dwell with us.

SECT.

SECT. X.

Acts of charity by way Prayer and ejaculation, which may alſo be uſed for thankſgiving in caſe of Recovery.

O My ſoul, thou haſt ſaid unto the Lord, thou art my Lord: my goodneſſe extendeth not to thee; but to the Saints that are in the earth, and to the excellent, in whom is all my delight. The Lord is the portion of my inheritance and of my cup, thou maineſt my lot. *Pſal.* 16. 2, &c.

As for God his way is perfect: the word of the Lord is tried, he is a buckler to all thoſe that truſt in him. For who is God except the Lord? or who is a rock ſave our God? It is God that girdeth me with ſtrength, and maketh my way perfect. *Pſal.* 18. 30, 31.

Be not thou far from me O Lord: O my ſtrength, haſte thee to help me.

Deliver my ſoul from the ſword, my darling from the power of the dog, ſave me from the lions mouth: and thou haſt heard me alſo from among the horns of the Unicorns.

I will declare thy name unto my brethren, in the midſt of the congregation will I praiſe thee.

Ye that fear the Lord, praiſe the Lord ye ſons [of God] Glorifie him and fear before him all ye ſons [of men.] For he hath not deſpiſed nor abhorred the affliction of the afflicted, neither hath he hid his face from him,

Pſ. 22. 19. but when he cried unto him he heard.

As the hart panteth after the water brooks, ſo longeth my ſoul after thee O God.

My ſoul thirſteth for God, for the living God, when ſhall I come and appear before the Lord?

O my God, my ſoul is caſt down within me; all thy waves and billowes are gone over me: as with a ſword in my bones I am reproached: yet the Lord will command his loving kindneſſe in the day time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life.

Pſal. 41.

Bleſſe ye the Lord in the congregations, even the Lord from the fountains of Iſrael: My mouth ſhall ſhew forth thy righteouſneſſe and thy ſalvation all the day, for I know not the numbers thereof.

Pſal. 68. 26, & *Pſal.* 71.

I will go in the ſtrength of the Lord God, I will make mention of thy righteouſneſſe, even of thine onely. O God thou haſt taught me from my youth. And hitherto have I declared thy wondrous works. But I will hope continually, and will yet praiſe thee more and more.

Pſal. 71.

Thy righteouſneſſe O God is very high, who haſt done great things. O God who is like unto thee? thou which haſt ſhewed me great and ſore troubles ſhalt quicken me again, and ſhalt bring me up again from the depth of the earth.

Thou ſhalt increaſe thy goodneſſe towards me, and comfort me on every ſide.

Ibid.

My lips ſhall greatly rejoice when I ſing unto thee. And my ſoul which thou haſt redeemed. Bleſſed be the Lord God, the God of Iſrael,

Israel, who onely doth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. A- *Psal.* 72.
men. Amen.

I love the Lord, because he hath heard my voice, and my supplication. The sorrowes of death compassed me, I found trouble and sorrow, then called I upon the name of the Lord, O Lord I beseech thee deliver my soul. Gracious is the Lord and righteous, yea our *Psal.* 116.
God is mercifull.

The Lord preserveth the simple, I was brought low, and he helped me. Return to thy rest O my soul, the Lord hath dealt bountifully with mee. For thou hast delivered my *Ibid.*
soul from death, mine eyes from tears, and my feet from falling.

Precious in the sight of the Lord is the death of his saints; O Lord, truly I am thy ser- *Ibid.*
vant, I am thy servant, and the son of thine handmaid, thou shalt loose my bonds.

He that loveth not the Lord Jesus, let him be accursed.

O that I might love thee, as well as ever any creature loved thee. He that dwelleth in love dwelleth in God. There is no fear in love.

The Prayer.

O Most Gracious and eternall God and loving Father, who hast powred out thy bowels upon us, and sent the son of thy love unto us to die for love, and to make us dwell in love, and the eternall comprehensions of thy divine mercies, O be pleased to in-

flame my heart with a holy Charity; toward thee and all the world. Lord I forgive all that ever have offended me, and beg that both they and I may enter into the poſſeſſion of thy mercies, and feel a gracious pardon from the ſame fountain of grace: and do thou forgive me all the acts of ſcandall, whereby I have provoked, or tempted, or leſſened, or diſturbed any perſon: Lord, let me never have my portion amongſt thoſe that divide the union, and diſturb the peace, and break the Charities of the Church, and Chriſtian communion; And though I am fallen into evill times, in which Chriſtendome is divided by the names of an evill diviſion, yet I am in Charity with all Chriſtians, with all that love the Lord Jeſus, and long for his coming: and I would give my life to ſave the ſoul of any of my brethren; and I humbly beg of thee that the publick calamity of the ſeverall ſocieties of the Church, may not be imputed to my ſoul, to any evill purpoſes.

II.

LOrd preſerve me in the unity of the holy Church, in the love of God, and of my neighbours, let thy grace inlarge my heart to remember, deeply to reſent, faithfully to uſe, wiſely to improve, and humbly to give thanks to thee for all thy favours, with which thou haſt enriched my ſoul, and ſupported my eſtate, and preſerved my perſon, and reſcued me from danger, and invited me to goodneſs in all the dayes and periods of my life. Thou haſt led me thorow it with an excellent conduct;

duct; and I have gone aſtray after the manner of men: but my heart is towards thee. O do unto thy ſervant as thou uſeſt to do unto thoſe that love thy Name: let thy truth comfort me, thy mercy deliver me, thy ſtaffe ſupport me, thy grace ſanctifie my ſorrow, and thy goodneſſe pardon all my ſins: thy Angels guide me with ſafety in this ſhadow of death, and thy moſt holy Spirit lead me into the land of righteouſneſſe, for thy names ſake which is ſo comfortable, and for Jeſus Chriſt his ſake, our deareſt Lord, and moſt gracious Saviour. Amen.

CHAP. V.

Of viſitation of the ſick: *Or* the aſſiſtance that is to be done to dying perſons, by the miniſtery of their Clergy Guides.

SECT. I.

GOD who hath made no new Covenant with dying perſons diſtinct from the Covenant of the living, hath alſo appointed no diſtinct Sacraments for them, no other manner of uſages, but ſuch as are common to all the Spirituall neceſſities of living and healthfull perſons. In all the dayes of our religion, from our baptiſm to the reſig-

nation and delivery of our ſoul, God hath appointed his ſervants to miniſter to the neceſſities and eternally to bleſſe, and prudently to guide, and wiſely to judge concerning ſouls; and the Holy Ghoſt, that *anointing from above*, deſcends upon us in ſeverall effluxes, but ever by the miniſteries of the Church. *Our heads* are anointed with that ſacred unction Baptiſme (not in ceremony, but in reall and proper effect) *our foreheads* in confirmation, *our hands* in ordinations, *all our ſenſes* in the viſitation of the ſick, and all by the miniſtery of eſpecially deputed and inſtructed perſons; and we who all our lifetime derive bleſſings from the fountains of grace, by the channels of Eccleſiaſticall miniſteries, muſt do it then eſpecially, when our needs are moſt pungent and actual. 1. We cannot give up our names to Chriſt, but the Holy man that miniſters in religion muſt enroll them and preſent the perſons, and conſign the grace: when we beg for Gods Spirit, the Miniſter can beſt preſent our prayers, and by his advocation hallow our private deſires, and turn them into publick and potent offices. 2. If we deſire to be eſtabliſhed and confirmed in the grace and Religion of our Baptiſme, the holy man, whoſe hands were anointed by a ſpeciall ordination to that and its ſymbolical purpoſes, layes his hands upon the Catechumen, and *the anointing from above* deſcends by that miniſtery. 3. If we would eat the body and drink the blood of our Lord, we muſt addreſſe our ſelves to the Lords Table, and he that ſtands there to bleſſe and to miniſter, can reach it forth, and feed thy ſoul; and without

his

his Ministery thou canst not be nourished with that heavenly feast, nor thy body consigned to immortality, nor thy soul refreshed with the Sacramentall bread from heaven, except by spirituall suppletorie, in cases of necessity and an impossible communion. 4. If we have committed sins, the spirituall man is appointed to restore us, and to pray for us, and to receive our confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands must reconcile us and give us peace; they are our appointed Comforters, our instructers, our ordinary Judges; *and in the whole*: what the children of Israel begged of *Moses*, that *God would no more speak to them alone, but by his servant Moses*, lest they should be consumed, God in compliance with our infirmities hath of his own goodnesse established as a perpetuall Law in all ages of Christianity; that God will speak to us by his *Ministers*, and our solemn prayers shall be made to him by *their* advocation, and his blessings descend from heaven by *their* hands, and our offices return thither by *their* presidencies, and our repentance shall be managed by *them*, and our pardon in many degrees ministred by *them*; God comforts us by their Sermons, and reproves us by their Discipline, and cuts off some by their severity, and reconciles others by their gentlenesse, and relieves us by their prayers, and instructs us by their discourses, and heals our sicknesse by their intercession, presented to God, and united to Christs advocation: and in

Exod. 20. 19.

all this, *they are no causes*, but *servants of the Will of God*, instruments of the Divine Grace and order, *stewards and dispensers* of the mysteries, and appointed to our souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our baptisme, are also to carry us to our grave and to take care that our end be as our life was, or should have been; and therefore, it is established as an Apostolicall rule; *Is any man sick among you? let him send for the Elders of the Church, and let them pray over him, &c.* The sum of the duties and offices respectively implied in these words is in the following rules.

οἷόν περ αἰῶνα δεδώκατε, τοιαύτην καὶ τελευτὴν δοῦναι Xenoph περὶ παιδ. lib. 8.

Jam. 5. 14.

SECT. II.

Rules for the manner of visitations of sick persons.

1. LEt the minister of religion be sent to, not only against agony of death, but be advised within the whole conduct of the sickness: for in sicknesse indefinitely, and therefore *in every sicknesse*, and therefore in such which are not mortall, which end in health, which have no agony, or finall temptations. S. *James* gives the advice: and the sick man being bound to require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evill both in the matter of prudence and piety, that they fear the Priest, as they fear the Embalmer, or the Sextons

Sextons ſpade; and love not to converſe with him, unleſſe he can converſe with no man elſe; and think his office ſo much to relate to the other world, that he is not to be treated with, while we hope to live in this; and indeed that our religion be taken care of, onely when we die; and the event is this, (of which I have ſeen ſome ſad experience) that the man is deadly ſick, and his reaſon is uſeleſſe, and he is laid to ſleep, and his life is in the confines of the grave, ſo that he can do nothing towards the trimming of his lamp; and the Curate ſhall ſay a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped; but in a condition to need it hugely. He cannot be called upon to confeſſe his ſins: and he is not able to remember them, and he cannot underſtand an advice, nor hear a free diſcourſe, nor be altered from a paſſion, nor cured of his fear, nor comforted upon any grounds of reaſon or religion, and no man can tell what is likely to be his fate: or if he does, he cannot prophecie good things concerning him, but evil: Let the ſpirituall man come when the ſick man can be converſed withall, and inſtructed: when he can take medicine and amend: when he underſtands, or can be taught to underſtand the caſe of his ſoul, and the rules of his conſcience: and then his advice may turn into advantage: it cannot otherwiſe be uſefull.

2. The intercourſes of the Miniſter with the ſick man have ſo much variety in them, that they are not to be tranſacted at once: and therefore they do not wel that ſend once to ſee the good man with ſorrow, and hear him

pray,

pray and thank him and dismisse him civilly, and desire to see his face no more; To dresse a soul for funeral is not a work be to dispatched at one meeting: at once he needs a comfort, and anon something to make him willing to die: and by and by he is tempted to impatience, and that needs a speciall cure, and it is a great work to make his confessions well, and with advantages; and it may be the man is careless and indifferent; and then he needs to understand the evill of his sin, and the danger of his person: and his cases of Conscience may be so many and so intricate, that he is not quickly to be reduced to peace; and one time the holy man must pray, and another time he must exhort; a third time administer the holy Sacrament; and he that ought to watch all the periods and little portions of his life, lest he should be surprized and overcome, had need be watched when he is sick, and assisted, and called upon, and reminded of the several parts of his duty, in every instant of his temptation. This article was well provided for among the Easterlings; for the Priests in their visitation of a sick person did abide in their attendance and ministry for seven dayes together. The want of this makes the visitations fruitlesse, and the calling of the Clergy contemptible, while it is not suffered to imprint its proper effects upon them that need it in a lasting ministery.

3. S. *James* advises that when a man is sick he should send for *the Elders*: one sick man for many Presbyters; and so did the Eastern Churches they sent for seven: and like a colledge of Physitians they ministred spirituall re-

Jam. 5. 14. Gabriel in 4. sent. dist. 23.

remedies, and ſent up prayers like a quire of ſinging Clerks. In Cities they might do ſo, while the Chriſtians were few, and the Prieſts many. But when they that dwelt in the *Pagi* or villages ceaſed to be Pagans, and were baptized, it grew to be an impoſſible felicity, unleſſe in few caſes, and to ſome more eminent perſons, but becauſe they need it moſt, God hath taken care that they may beſt have it; and they that can, are not very prudent, if they neglect it.

4. Whether they be many or few that are ſent to the ſick perſon, let the Curate of his Pariſh or his own Confeſſor be amongſt them, that is, let him not be wholly adviſed by ſtrangers who know not his particular neceſſities, but he that is the ordinary Judge, cannot ſafely be paſſed by in his extraordinary neceſſity, which in ſo great portions depends upon his whole life paſt; and it is a matter of ſuſpicion when we decline his judgement that knowes us beſt, and with whom we formerly did converſe, either by choice or by law, by private election or publick conſtitution. It concerns us then to make ſevere and profitable judgements, and not to conſpire againſt our ſelves, or procure ſuch aſſiſtances which may handle us ſoftly, or comply with our weakneſſe more than relieve our neceſſities.

5. When the Miniſters of religion are come, firſt let them do their ordinary offices, that is, pray for grace to the ſick man, for patience, for reſignation, for health, (if it ſeems good to God in order to his great ends.) For that is one of the ends of the advice of the Apoſtle; and therefore the Miniſter is to be

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ſent for, not while the caſe is deſperate, but before the ſickneſſe is come to its *criſis* or period.) Let him diſcourſe concerning the cauſes of ſickneſſe, and by a general inſtrument move him to conſider concerning his condition. Let him call upon him to ſet his ſoul in order, to trim his lamp, to dreſſe his ſoul, to renew acts of grace by way of prayer, to make amends in all the evils he hath done, and to ſupply all the defects of duty, as much as his paſt condition requires, and his preſent can admit.

6. According as the condition of the ſickneſs, or the weakneſſe of the man is obſerved, ſo the exhortation is to be leſſe, and the prayers more, becauſe the life of the man was his main preparatory, and therefore if his condition be full of pain and infirmity, the ſhortneſſe and ſmall number of his own acts is to be ſupplied by the act of the Miniſters and ſtanders by: who are in ſuch caſes to ſpeak more to God for him, than to talk to him. For *Jam.5.16.* the prayer of the righteous when it is fervent, hath a promiſe to prevail much in behalf of the ſick perſon. But exhortations muſt prevail with their own proper weight, not by the paſſion of the Speaker. But yet this aſſiſtance by way of prayers is not to be done by long offices, but by *frequent*, and *fervent*, and *holy*: in which offices if the ſick man joyns, let them be ſhort and apt to comply with his little ſtrength, and great infirmities; if they be ſaid in his behalfe without his conjunction, they that pray may prudently uſe their own liberty, and take no meaſures, but their own devotions and opportunities and the ſick mans neceſſities.

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When he hath made this generall addreſſe and preparatory entrance to the work of many dayes and periods, he may deſcend to particulars by the following inſtruments and diſcourſes.

SECT. III.

Of miniſtring in the ſick mans confeſſion of ſins and repentance.

THe firſt neceſſity that is to be ſerved is that of repentance, in which the Miniſters can in no way ſerve him but by firſt exhorting him to *confeſſion of his ſins*, and declaration of the ſtate of his ſoul. For unleſſe they know the manner of his life, and the degrees of his reſtitution, either they can do nothing at all, or nothing of advantage, & certainty: His diſcourſes like *Jonathans* arrows, may ſhoot ſhort, or ſhoot over, but not wound where they ſhould, nor open thoſe humors that need a lancet or a cautery: To this purpoſe the ſick man may be reminded.

Arguments and exhortations to move the ſick man to confeſſion of ſins.

1. That God hath made a ſpeciall promiſe to confeſſion of ſins. *He that confeſſeth his ſin, and forſaketh them ſhall have mercy*: and *if we confeſſe our ſins, God is righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.* Pro.28.13 1 Joh.1.9.

2. That confeſſion of ſins is a proper act and introduction to repentance.

3. That when the Jews being warned by the ſermons of the *Baptiſt* repented of their ſins, they *Mat.3.*

they confeſſed their ſins to *John* in the ſuſception of Baptiſm. * That the converts in the dayes of the Apoſtles, returning to Chriſtianity inſtantly declared their faith, and their repentance, by confeſſion and *declaration of their deeds* which they then renounced, abjured, and confeſſed to the Apoſtles. * That confeſſion is an act of many vertues together. * It is the gate of repentance, * an inſtrument of ſhame and condemnation of our ſins, * *a glorification of God*, ſo called by *Joſhua* particularly in the caſe of *Achan*, * an acknowledgement that GOD is juſt in puniſhing; for by confeſſing of our ſins we alſo confeſſe his juſtice, and are aſſeſſors with GOD in this condemnation of our ſelves. * That by ſuch an act of judging our ſelves we eſcape the more angry judgement of God. S. *Paul* expreſly exhorting us to it upon that very inducement. * That confeſſion of ſins is ſo neceſſary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain conſequent of *godly ſorrow*, and an integral or conſtituent part of that grace, which together with *faith* makes up the whole duty of the Goſpel. * That in all ages of the Goſpel, it hath been taught and practiſed reſpectively, that all the penitent made confeſſions proportionable to their repentance, that is, publick or private, generall or particular. * That God by teſtimonies from heaven, that is, by his word, and by a conſequent rare piece of conſcience hath given approbation to this holy duty. * That by this inſtrument thoſe whoſe office it is to apply remedies to every ſpirituall ſickneſſe, can beſt perform.

Acts 19. 18. 5. 6. 7. 8. 9. 10. 1 *Cor.* 11. 31. 11. 12. 13. 14.

perform their offices. * That it is by all Churches esteemed a duty necessary to be done in cases of a troubled conscience. * That what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons. * That without confession it cannot easily be judged concerning the sick person whether his conscience ought to be troubled or no, and therefore it cannot be certain that it is not necessary. * That there can be no reason against it but such as consults with flesh and blood, with infirmity and sin, to all which confession of sins is a direct enemy. * That now is that time when all the imperfections of his repentance and all the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a salutary and medicinall confession. * That S. *James* gives an expresse precept, that we Christians should confesse our sins to each other, that is, Christian to Christian, brother to brother, the people to their Minister, and then he makes a specification of that duty which a sick man is to do when he hath sent for the Elders of the Church. * That in all this there is no force lies upon him, but *if he hides his sins, he shall not be directed,* (so said the Wiseman) but ere long we must appear before the great Judge of men and Angels: and his spirit will be more amazed and confounded to be seen among the Angels of light with the shadowes of the works

15. 16. 17. 18. 19. 20. 21.

Si tacuerit quis percussus est & non ege it pœnitentiam, nec vulnus suum statri & magistro voluerit confiteri, magister qui languam habet ad curandum facile ei prodesse non poterit. Si enim ægrotus vulnus medico confiteri, quod ignorat medicina non curat. S. Hie on. ad caput 10. Eccles. Si enim hoc fecerimus & revelaverimus peccata nostra, non solum Deo, sed & his qui possunt mederi vulneribus nostris atq; peccatis, delebuntur peccata nostra. Origen. hom. 17. in Lucam.

of

of darkneſſe upon him, then he can ſuffer by confeſſing to God in the preſence of him whom God hath ſent to heal him. However, it is better to be aſhamed here, than to be confounded hereafter: [a] *Pol pudere præſtat quàm pigere, totidem literis.* That confeſſion being in order to pardon of ſins, it is very proper and analogicall to the nature of the thing, that it be made there where the pardon of ſins is to be adminiſtred: and that, of pardon of ſins God hath made the Miniſter the publiſher and diſpenſer: and all this is beſides the accidentall advantages which accrue to the conſcience: which is made aſhamed, and timorous, and reſtrained by the mortifications and bluſhings of diſcovering to a man the faults committed in ſecret. ✶ That the Miniſters of the Goſpel are the *Miniſters of reconciliation*, are commanded *to reſtore ſuch perſons as are overtaken in a fault*, and to that purpoſe they come to offer their Miniſtery, if they may have cognizance of the fault and perſon. * That in the matter of prudence it is not ſafe to truſt a mans ſelf in the finall condition and laſt ſecurity of a mans ſoul, a man being no good Judge in his own caſe. And when a duty is ſo uſefull in all caſes, ſo neceſſary in ſome, and incouraged by promiſes Evangelicall, by Scripture precedents, by the example of both Teſtaments: and preſcribed by injunctions Apoſtolicall and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of duty, and the Analogie to the power Miniſteriall, and the very neceſſities of every man: he that for ſtubornneſſe or ſinfull ſhamefac'dneſſe,

a Plaut. Trinum. 22. Tam facile & pronum eſt ſuperos contemnere teſtes, Si mortalis idem nemo ſciat. Iuv. Sat. 13. 23.

fac'dneſſe, or prejudice, or any other criminall weakneſſe ſhall decline to do it in the days of his danger; when the vanities of the world are worn off, and all affections to ſin are wearied, and the ſin it ſelf is pungent and grievous, and that we are certain we ſhal not eſcape ſhame for them hereafter, unleſſe we be aſhamed of them here, and uſe all the proper inſtruments of their pardon; this man I ſay is very neer death, but very far off, *from the kingdom of heaven.*

Qui homo culpam admiſit in ſe nullus eſt tam parvi pretii qui non pudeat, quin purget ſefe.

Plaut. Aulul.

2. The ſpirituall man will find in the conduct of this duty, many caſes and varieties of accidents which will alter his courſe and forms of proceedings. Moſt men are of *a rude indifferency*, apt to excuſe themſelves, ignorant of their condition, abuſed by evill principles, content with a generall and indefinite confeſſion, and if you provoke them to it by the foregoing conſiderations, leſt their ſpirits ſhould be a little uneaſie, or not ſecured in their own opinions, will be apt to ſay, *They are ſinners as every man hath his infirmity, and he as well as any man; But God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels; or they have fought on the right ſide; and God be merciful to them for they are ſinners.* But you ſhall hardly open their breaſts further: and to enquire beyond this would be to do the office of an accuſer.

Verum hoc ſe amplectitur uno, Hoc amat, hoc laudat, matronam nullam ego tango.

Hor. Serm. l. 1. ſat. 2.

3. But which is yet worſe; there are very many perſons, who have been ſo uſed to an habituall courſe of a conſtant intemperance, or

or diſſolution in any other inſtance, that the crime is made naturall and neceſſary, and the conſcience hath digeſted all the trouble, and the man thinks himſelf in a good eſtate, and never reckons any ſins, but thoſe which are the egreſſions and paſſings beyond his ordinary and dayly drunkenneſſe. This happens in the caſes of drunkenneſſe, and intemperate eating, and idleneſſe, and uncharitableneſſe, and in lying and vain jeſtings, and particularly in ſuch evils which the laws do not puniſh, and publick cuſtomes do not ſhame, but which are countenanced by potent ſinners, or evill cuſtoms, or good nature, and miſtaken civilities.

Inſtruments by way of conſideration, to awaken a careleſſe perſon, and a ſtupid conſcience.

IN theſe and the like caſes, the ſpiritual man muſt awaken the Lethargy, and prick the conſcience by repreſenting to him, 1. * That Chriſtianity is a holy and a ſtrict Religion. 2. * That many are called but few are choſen. * That the number of them that are to be ſaved are but very few in reſpect of thoſe that are to deſcend into ſorrow and everlaſting darkneſſe. * That we have covenanted with God in Baptiſme, to live a holy life. * That the meaſures of holineſſe in Chriſtian religion are not to be taken by the evill proportions of the multitude, and common fame of looſer and leſſe ſevere perſons, becauſe *the multitude is* that which *does not enter into heaven,*

heaven, but *the few*, *the elect*, the holy ſervants of Jeſus. * That every habituall ſinne does amount to a very great guilt in the whole, though it be but in a ſmall inſtance. * That if the righteous ſcarcely be ſaved, then there will be no place for the unrighteous and the ſinner to appear in, but places of horror and amazement. * That confidence hath deſtroyed many ſouls, and many have had a ſad portion who have reckoned themſelves in the Calendar of Saints. * That the promiſes of heaven are ſo great, that it is not reaſonable to think that every man, and every life, and an eaſie religion ſhall poſſeſſe ſuch infinite glories. * That although heaven is a gift, yet there is a great ſeverity and ſtrict exacting on the conditions on our part to receive that gift. * That ſome perſons who have lived ſtrictly for 40. years together, yet have miſcarried by ſome one crime at laſt, or ſome ſecret hypocriſie, or a latent pride, or a creeping ambition, or a phantaſtick ſpirit; and therefore much leſſe can they hope to receive ſo great portions of felicities, when their life hath been a continuall declination from thoſe ſeverities which might have created confidence of pardon and acceptation, through the mercies of God, and the merits of Jeſus. * That every good man ought to be ſuſpicious of himſelf, and in his judgement concerning his own condition to fear the worſt, that he may provide for the better. * That we are commanded to work out our ſalvation with fear and trembling. * That this precept was given with very great reaſon, conſidering the thouſand thouſand wayes of miſcarrying.

* That

Apud Surium d.e 27 Sept.

* That S. *Paul* himſelf, and S. *Arſenius*, and S. *Elzearius*, and diverſe other remarkable Saints had at ſome times great apprehenſions of the dangers of failing of *the mighty prize of their high calling*. * That the ſtake that is to be ſecured is of ſo great an intereſt, that all our induſtry, and all the violences we can ſuffer in the proſecution of it are not conſiderable. * That this affair is to be done but once, and then never any more unto eternall ages. * That they who profeſſe themſelves ſervants of the inſtitution and ſervants of the law and diſcipline of Jeſus, will find, that they muſt *judge* themſelves by the proportions of that law by which they were to *rule* themſelves. * That the laws of ſociety and civility, and the voices of my company are as ill *judges* as they are *guides*; but we are to ſtand or fall by his ſentence, who will not conſider or value the talk of idle men, or the perſwaſion of wilfully abuſed conſciences; but of him, who hath felt our infirmity in all things, *but ſin*, and knowes where our failings are unavoidable, and where and in what degree they are excuſable; but never will endure a ſin ſhould ſeiſe upon any part of our love, and deliberate choice, or careleſſe cohabitation. * That *if our conſcience accuſe us not, yet are we not hereby juſtified, for God is greater than our conſciences*. ⋆ That they who are moſt innocent have their conſciences moſt tender and ſenſible. * That ſcrupulous perſons are alwayes moſt religious, and to feel nothing, is not a ſign *of life* but *of death*. ⋆ That nothing can be hid from the eyes of the Lord, to whom the day and the night, publick and private, words

1 *John* 3. 20.

1 *Cor.*4.4.

words and thoughts, actions and deſignes are equally diſcernable. * That a lukewarm perſon is onely ſecured in his own thought, but very unſafe in the event, and deſpiſed by God. * That we live in an Age in which that which is called and eſteemed *a holy life* in the dayes of the Apoſtles and holy primitives would have been eſteemed *indifferent, ſometimes ſcandalous,* and *alwayes cold.* That what was a truth of God then, is ſo now; and to what ſeverities they were tyed, for the ſame alſo we are to be accountable; and heaven is not now an eaſier purchaſe than it was then. * That if he will caſt up his accounts, even with a ſuperficiall eye, Let him conſider how few good works he hath done, how inconſiderable is the relief which he gave to the poor, how little are the extraordinaries of his religion, and how unactive and lame, how polluted and diſordered, how unchoſen and unpleaſant were the ordinary parts and periods of it? and how many and great ſins have ſtained his courſe of life, and untill he enters into a particular ſcrutinie, let him onely revolve in his minde what his generall courſe hath been: and in the way of prudence, let him ſay, whether it was laudable and holy, or onely indifferent and excuſable: and if he can think it onely *excuſable*, and ſo as to hope for pardon by ſuch ſuppletories of faith, and arts of perſuaſion, which he and others uſe to take in, for auxiliaries to their unreaſonable confidence, then he cannot but think it very fit that he ſearch into his own ſtate, and take a Guide, and erect a tribunal, or appear before that which Chriſt hath erected for him on

Illi mors gravis incubat, qui notus nimis omnibus ignotus moritur ſibi.

on earth, that he may make his acceſſe fairer when he ſhall be called before the dreadfull Tribunall of Chriſt in the clouds. For if he can be confident upon the ſtock of an *unpraiſed*, or a *looſer* life, and ſhould dare to venture upon wilde accounts, without order, without abatements, without conſideration, without conduct, without fear, without ſcrutinies and confeſſions, and inſturments of amends or pardon, he either knowes not his danger, or cares not for it; and little underſtands how great a horrour that is, that a man ſhould reſt his head for ever upon a cradle of flames and lie in a bed of ſorrowes, and never ſleep, and never end his groans or the gnaſhing of his teeth.

This is that which ſome ſpirituall perſons call *awakening the ſinner by the terrours of the law*, which is a good analogie or Tropical expreſſion to repreſent the threatnings of the Goſpel, and the danger of an incurious and a ſinning perſon: but we have nothing elſe to do with *the terrours of the law*; for, *Bleſſed be God*, they concern us not; the terrours of the law were the intermination of curſes upon all thoſe that ever broke any of the leaſt Commandements, *once*, or *in any inſtance*: And to it *the righteouſneſſe of faith* is oppoſed: *The terrors of the law* admitted no repentance, no pardon, no abatement; and were ſo ſevere, that God never inflicted them at all according to the letter, becauſe he admitted all to repentance that deſired it with a timely prayer, unleſs in very few caſes, as of *Achan* or *Corah*, *the gatherer* of ſticks upon the Sabbath day, or the like: but the ſtate of threatnings in the Goſpel

ſpel is very fearfull, becauſe the conditions of avoiding them are eaſie and ready, and they happen to evill perſons after many warnings, ſecond thoughts, frequent invitations to pardon and repentance, and after one intire pardon conſigned in Baptiſme: and in this ſenſe it is neceſſary, that ſuch perſons as we now deal withall ſhould be inſtructed concerning their danger.

4. When the ſick man is either of himſelf, or by theſe conſiderations ſet forward with purpoſes of repentance, and confeſſion of his ſins in order to all its holy purpoſes, and effects, then the Miniſter is to aſſiſt him in the underſtanding the number of his ſins, that is, the ſeverall kindes of them, and the various manners of prevaricating the divine commandments; for as for the number of the particulars in every kinde, he will need leſſe help: and if he did, he can have it no where but in his own conſcience, and from the witneſſes of his converſation: Let this be done by prudent inſinuation, by arts of remembrance, and ſecret notices, and propounding occaſions and inſtruments of recalling ſuch things to mind, which either by publick fame he is accuſed of, or by the temptations of his condition it is likely he might have contracted.

5. If the perſon be truly penitent and forward to confeſſe all that are ſet before him or offered to his ſight at a half face, then he may be complied withall in all his innocent circumſtances, and his conſcience made placid and willing, and he be drawn forward by good nature and civility, that his repentance in all the parts of it, and in every ſtep

of its progreſſe and emanation, may be as voluntary and choſen as it can. For by that means if the ſick perſon can be invited to do the work of religion, it enters by the door of his will and choice, and will paſſe on toward conſummation, by the inſtrument of delight.

6. If the ſick man be backward and without apprehenſion of the good natur'd and evill way; let the Miniſter take care that by ſome way or other the work of God be ſecured; and if he will not underſtand, when he is ſecretly prompted, he muſt be hollowed to, and asked in plain interrogatives concerning the crime of his life. He muſt be told of the evill things that are ſpoken of him in markets and exchanges, the proper temptations and accuſtomed evils of his calling and condition, of the actions of ſcandall, and in all thoſe actions which were publick, or of which any notice is come abroad, let care be taken that the right ſide of the caſe of conſcience be turned toward him; and the errour truly repreſented to him, by which he was abuſed; as the injuſtice of his contracts, his oppreſſive bargains, his rapine and violence; and if he hath perſwaded himſelf to think well of a ſcandalous action, let him be inſtructed and advertiſed of his folly and his danger.

7. And this advice concerns the Miniſter of religion to follow without partiality, or fear, or intereſt: in much ſimplicity, and prudence, and hearty ſincerity; having no other conſideration but that the intereſt of the mans ſoul be preſerved, and no caution uſed, but that the matter be repreſented with

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just circumstances, and civilities fitted to the person with prefaces of honour and regard; but so that nothing of the duty be diminished by it, that the introduction do not spoil the sermon, and both together ruine *two souls* [of *the speaker*, and *the hearer*.] For it may soon be considered if the sick man be a poor or an indifferent person in secular account, yet his soul is equally dear to God, and was redeemed with the same highest price, & therefore to be highly regarded: and there is no temptation, but that the spirituall man may speak freely without the allayes of interest, or fear, or mistaken civilities; but if the sick man be a Prince, or a person of eminence or wealth, let it be remembred, it is an ill expression of reverence to his authority, or of regard to his person, to let him perish for the want of an honest, and just, and a free homily.

Let the sick man in the scrutiny of his conscience and confession of his sins, be carefully reminded to consider those sins which are only condemned *in the court of conscience*, and no where else. For there are certain secrecies and retirements, places of darkness, and artificiall veils, with which the Devil uses to hide our sins from us, and to incorporate them into our affections by a constant uninterrupted practise, before they be prejudiced or discovered. 1. There are many sins which have reputation and are accounted honour; *as fighting a duel, answering a blow with a blow, carrying armies into a neighbour countrey, robbing with a navy, violently seizing upon a kingdom.* 2. Others are permitted by law; as *Usury* in all countreys, and because

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every exceſſe of it is a certain ſin, the permiſſion of ſo ſuſpected a matter makes it ready for us, and inſtructs the temptation. 3. Some things are not forbidden by lawes, as *lying* in ordinary diſcourſe, *jeering, ſcoffing, intemperate eating, ingratitude, ſelling too dear, circumventing another in contracts, importunate intreaties*, and *temptation of perſons to many inſtances of ſin, pride*, and *ambition*. 4. Some others do not reckon the ſin againſt God, if the laws have ſeiſed upon the perſon; and many that are impriſoned for debt, think themſelves diſobliged from payment; & when they pay the penalty, think they owe nothing for the ſcandall and diſobedience. 5. Some ſins are thought not conſiderable, but go under the title of ſins of infirmity, or inſeparable accidents of mortality; ſuch as *idle thoughts, fooliſh talking, looſer revelling, impatience, anger*, and all the events of evill company. 6. Laſtly, many things are thought to be no ſins; ſuch as miſpending of their time, whole dayes or months of uſeleſſe and impertinent imployment, long gaming, winning mens mony in greater portions, cenſuring mens actions, curioſity, equivocating in the prices and ſecrets of buying and ſelling, rudeneſſe, ſpeaking truths enviouſly, doing good to evill purpoſes, and the like: Under the dark ſhadow of theſe unhappy, and fruitleſſe Yew-trees, the enemy of mankind makes very many to lie hid from themſelves, ſewing before their nakedneſſe the fig-leaves of popular and *idol reputation*, and *impunity*, *publick permiſſion*, *a temporall penalty*, *infirmity*, *prejudice*, and *direct errour in judgement* and *ignorance*. Now in all theſe

caſes the Miniſters are to be inquiſitive and obſervant, leſt the fallacy prevail upon the penitent to evill purpoſes of death or diminution of his goods; and that thoſe things which in his life paſſed without obſervation, may now be brought forth and *paſſe under ſawes and harrowes*, that is, the ſeverity and cenſure of ſorrow and condemnation.

9. To which I adde for the likeneſſe of the thing, that the *matter of omiſſion* be conſidered; for in them lies the bigger half of our failings; and yet in many inſtances they are undiſcerned, becauſe they very often *ſit down by* the conſcience, but *never upon it*; and they are uſually looked upon as poor men do upon their not having coach and horſes, or as that knowledge is miſſed by *boyes*, and *hindes* which they never had: it will be hard to make them underſtand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preſſing the conſcience with omiſſions, I do not mean, receſſions or diſtances, from ſtates of eminency or perfection; for although they may be uſed by the Miniſters as an inſtrument of humility, and a chaſtiſer of too big a confidence, yet that which is to be confeſſed and repented of, is omiſſion of duty in direct inſtances and matters of commandement, or collaterall, and perſonall obligations, and is eſpecially to be conſidered by Kings and Prelates, by Governours and rich perſons, by Guides of ſouls, and preſidents of learning in publick charge; and by all others in their proportions.

10. The Miniſters of Religion muſt take care

that the ſick mans confeſſion be as minute and particular as it can: and that as few ſins as may be, be intruſted to the generall prayer of pardon for all ſins: for by being particular and enumerative of the variety of evils which have diſordered his life, his repentance is diſpoſed to be more pungent and afflictive, and therefore more ſalutary and medicinall; it hath in it more ſincerity, and makes a better judgement of the finall condition of the man; and from thence it is certain, the hopes of the ſick can be more confident and reaſonable.

11. The ſpirituall man that aſſiſts at the repentance of the ſick muſt be inquiſitive into all the circumſtances of the particular ſins, but be content with thoſe that are direct parts of the crime, and aggravation of the ſorrow; Such as *frrquency*, *long abode*, and *earneſt choice* in acting them, *violent deſires*, *great expenſe*, *ſcandall* of others, *diſhonour to the religion*, *dayes of devotion*, and *religious ſolemnities*, *holy places*, and *the degrees of boldneſs* and *impudence*, *perfect reſolution*, and *the habit*. If the ſick perſon be reminded or inquired into concerning theſe, it may prove a good inſtrument to increaſe his contrition, and perfect his penitentiall ſorrowes, and facilitate his abſolution, and the means of his amendment. But the other circumſtances, as of the relative perſon in the participation of the crime, the meaſures or circumſtances of the impure action, the name of the injured man or woman, the quality or accidentall condition; theſe and all the like are but queſtions ſpringing from curioſity, and producing ſcruple,

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and apt to turn into many inconveniencies.

11. The Miniſter in this duty of repentance muſt be diligent to obſerve concerning the perſon that repents, that he be not impoſed upon by ſome one excellent thing that was remarkable in the ſick mans former life. For there are ſome *people of one good thing*. Some are charitable to the poor out of kind-heartedneſſe, and the ſame good nature makes them eaſie and compliant with drinking perſons, and they die with drink, but cannot live with charity: and their alms it may be ſhall deck their monument, or give them the reward of loving perſons, and the poor mans thanks for alms, and procure many temporall bleſſings, but it is very ſad that the reward ſhould be all ſpent in this world: ſome are rarely juſt perſons, and punctuall obſervers of their word with men, but break their promiſes with God, and make no ſcruple of that. In theſe, and all the like caſes, the ſpirituall man muſt be carefull to remark, that *good proceeds from an intire and integrall cauſe, and evill from every part*: that one ſickneſſe can make a man die; but he cannot live and be called a ſound man, without an intire health; & therefore if any confidence ariſes upon that ſtock, ſo as that it hinder the ſtrictneſſe of the repentance, it muſt be allayed with the repreſentment of this ſad truth; *That he who reſerves one evil in his choice, hath choſen an evil portion*, and *colloquintida and death is in the pot*: and he that worſhips the God of Iſrael with a frequent ſacrifice, and yet upon the anniverſary, will *bow in the houſe of Venus*, and loves to ſee the follies and the nakedneſs of *Rimmon*,

Nunc ſi depoſitum non inficiatur amicus, Si reddat veterem cum tota ærugine follem, Prodigioſa fides & Thuſcis digna libellis. *Juven. ſat.* 13.

may eat part of the fleſh of the ſacrifice, and fill his belly, but ſhall not be refreſhed by the holy cloud ariſing from the Altar, or the dew of heaven deſcending upon the myſteries.

12. And yet the Miniſter is to eſtimate, that one (or more good things) is to be an ingredient into his *judgement, concerning the ſtate of his ſoul*, and the capacities of his reſtitution, and admiſſion to the peace of the Church, and according as the excellencie and uſefulneſſe of the grace hath been, and according to the degrees and the reaſons of its proſecution, ſo abatements are to be made in the injunctions and impoſitions upon the penitent. For euery vertue is one degree of approach to God; and though in reſpect of the acceptation, it is equally none at all, that is, it is as certain a death if a man dies with one mortall wound, as if he had twenty, yet in ſuch perſons who have one or more excellencies, though not an intire piety, there is naturally a neerer approach to the eſtate of grace, than in perſons who have done evils, and are eminent for nothing that is good. But in making judgement of ſuch perſons, it is to be inquired into, and noted accordingly, why the ſick perſon was ſo eminent in that one good thing; whether *by choice* and apprehenſion of his duty, or whether it was a vertue from which *his ſtate of life miniſtred nothing to debort or diſcourage him*, or whether it was onely *a conſequent of his natural temper and conſtitution*. If the *firſt*, then it ſuppoſes him in the neighbourhood of the ſtate of grace, and that in other things he was ſtrongly tempted. *The ſecond* is a felicity of his edu-

education, and an effect of providence. *The third* is a felicity of his nature, and a gift of God in order to ſpirituall purpoſes. But yet of every one of theſe, advantage is to be made. If the conſcience of his duty was the principle, then he is ready formed to intertain all other graces upon the ſame reaſon, and his repentance muſt be made more ſharp and penall; becauſe he is convinced to have done againſt his conſcience in all the other parts of his life; but the judgement concerning his finall ſtate ought to be more gentle, becauſe it was a huge temptation that hindred the man and abuſed his infirmity: but if either *his calling* or *his nature* were the parents of the grace, he is in the ſtate of *a morall man* (in the juſt and proper meaning of the word) and to be handled accordingly: that vertue diſpoſed him rarely well to many other good things, but was no part of the grace of ſanctification: and therefore the mans repentance is to begin anew, for all that; and is to be finiſhed in the returns of health, if God grants it, but if he denies it, it is much, very much the worſe for all that ſweet natur'd vertue.

13. When the confeſſion is made, the ſpirituall man is to execute the office of a *Reſtorer* and a *Judge*, in the following particulars and manner.

SECT. IV.

Of the ministring to the restitution and pardon, or reconciliation of the sick person, by administring the holy Sacrament.

Gal. 6. 1. Jam. 5. 15. IF *any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.* That is the *Commission*: and *Let the Elders of the Church pray over the sick man, and if he have committed sins, they shall be forgiven him*; that is the *effect* of his power and his ministery. But concerning this, some few things are to be considered.

1. 1. It is the office of the Presbyters and Ministers of religion to declare publick criminals and scandalous persons to be such, that when the leprosie is declared, the flock may avoid the infection, and then the man is excommunicate, when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his society, and *not to bid him God speed*, not to eat and celebrate *synaxes and Church meetings* with such who are declared criminal and dangerous: and therefore *excommunication* is in a very great part, the act of the Congregation and communities of the faithfull, and S. *Paul* said to the Church of the Corinthians, that *they had inflicted the evil* upon the incestuous person; that is, by excommunicating him: all the acts of which, are, as they are subjected in the people; acts of *caution* and *liberty*, but

1 Cor. 5. 5. 12. 13. 2 Cor. 2. 6.

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no more acts of direct, proper *power*, or *juriſdiction*, then it was when the ſcholars of *Simon Magus* left his chair and went to hear *S. Peter*. But as they are actions of the Rulers of the Church, ſo they are *declarative*, *miniſteriall* and *effective too by morall cauſality*, *that is*, *by perſwaſion*, and *diſcourſe*, by *argument*, and *prayer*, by *homily*, and *materiall repreſentment*, by reaſonableneſſe of *order*, and the *ſuperinduced neceſſities* of men; though not by any reall change of ſtate *as to the perſon*, nor by diminution of his right, or violence to his condition.

2. He that *baptizes*, and he that *miniſters the holy Sacrament*, and he that *prayes*, does holy offices of great advantage, bnt in theſe alſo juſt as in the former he exerciſes no juriſdiction or preheminence after the manner of ſecular authority: and the ſame is alſo true if he ſhould deny them. He that refuſeth to baptize an indiſpoſed perſon, hath by the conſent of all men no power or juriſdiction over the unbaptized man: and he that for the like reaſon refuſeth to give him the Communion, preſerves the ſacredneſſe of the myſteries, and does charity to the undiſpoſed man, to deny that to him which will do him miſchief, and this is an act of ſeparation, juſt: as it is for a friend or Phyſitian to deny water to an Hydropick perſon, or Italian wines to a hectick fever, or as if *Cato* ſhould deny to do ſalute *Bibulus*, or the *Cenſor* of manners to do countenance to a wanton and vitious perſon: and 2.

Homines in remiſſio peccatorum miniſterium ſuum exhibent, non jus alicujus poteſtatis exercent: Neque enim in ſuo, ſed in nomine Patris, Filii, & Spiritus Sancti peccata dimittuntur: Illi rogant, divinitas donat.

S. Amb. de ſpir. S. l. 3. c. 10.

and though this thing was expreſſed by words of power, ſuch as *ſeparation, abſtention, excommunication, depoſition*, yet theſe words we underſtand by the thing it ſelf, which was notorious and evident, to be matter of prudence, ſecurity, and a free, unconſtrained diſcipline: and they paſſed into power by conſent and voluntary ſubmiſſion: having the ſame effect of conſtraint, fear, and authority, we ſee in ſecular juriſdiction, not becauſe *eccleſiaſticall diſcipline* hath a naturall proper coercion as *lay-Tribunals* have, but becauſe men have ſubmitted to it, and *are bound to do ſo* upon the intereſt of two or three *Chriſtian graces*.

3. In purſuance of this caution and proviſion, the Church ſuperinduced *times* and *manners of abſtention*, and expreſſions of ſorrow, and canonicall puniſhments which they tyed the delinquent people to ſuffer before they would admit them to the holy Table of the Lord. For the criminall having obliged himſelf by his ſin, and the Church having declared it when ſhe could take notice of it, he is bound to repent, to make him capable of pardon with God, and to prove that he is penitent, he is to do ſuch actions, which the Church in the vertue and purſuance of repentance ſhal accept as a teſtimony of it, ſufficient to inform her: for as ſhe could not binde at all (in this ſenſe) til the time was publick, though the man had bound himſelf in ſecret: ſo neither can ſhe ſet him free till the repentance be as publick as the ſin: or ſo as ſhe can note it and approve it. Though the man be free as to God by his internall act, yet as the publication of the ſin was ac-

accidentall to it, and the Church cenſure conſequent to it, ſo is the publication of repentance and conſequent abſolution extrinſecall to the pardon, but accidentally and in the preſent circumſtances neceſſary. This was the ſame that the Jews did, (though in other inſtances and expreſſions) and do to this day to their prevaricating people; and the Eſſenes in their Aſſemblies; and private Colledges of ſcholars, and publick Univerſities. For all theſe being aſſemblies of voluntary perſons, and ſuch as ſeek for advantage, are bound to make an artificiall authority in their ſuperiours, and ſo to ſecure order, and government by their own obedience and voluntary ſubordination, which is not eſſentiall and of proper juriſdiction in the ſuperiour; and the band of it is not any coercitive power, but the denying to communicate ſuch benefits which they ſeek in that communion and fellowſhip.

4. Theſe I ſay, were introduced *in the ſpeciall manners and inſtances* by poſitive authority, and have not a divine authority *commanding them*; but there is a divine power that verifies them, and makes theſe ſeparations effectuall and formidable; for becauſe they are *declarative* and *miniſteriall* in the ſpirituall man, and ſuppoſe a delinquency and demerit in the other, and a ſin againſt God, our bleſſed Saviour hath declared, that what *they bind in earth ſhal be bound in heaven*; that is in plain ſignification; the ſame ſins and ſinners which the Clergie condemns in the face of their Aſſemblies the ſame is condemned in heaven before the face of God; and for the ſame reaſon too. Gods Law hath ſentenced it, and theſe

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are the preachers and publishers of his law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent *there* and *here*; *Whatsoever they bind here, shall be bound there*, that is, the sentence of God *at the day of judgement* shall sentence the same men whom the Church does rightly sentence here; it is spoken in the future [*it shal be bound in heaven*] not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of judgement; the day of the great sentence: therefore it is set down in the time to come, and sayes this onely;

Summum futuri judicii præjudicium est, si quis ita deliquerit ut à communicatione orationis & conventus & omnis sancti commercii relegetur.

Tertul. Apol. c. 39.

Atque hoc idem innuitur per summam Apostoli censuram, in reos maximi criminis, sit ἀνάθεμα μαράνθα, id est, excommunicatus majori excommunicatione: Dominus veniet: scil. ad judicandum eum, ad quod judicium hæc censura Ecclesiæ est relativa & in ordine. Tum demum pœnas dabit; ad quas nisi resipiscat, hic consignatur.

The Clergie are tied by the Word and lawes of God to condemn such sins and sinners; and that you may not think it ineffective, because after such sentence the man lives and growes rich, or remains in health and power, therefore be sure it shall be verified in the day of judgement. This is hugely agreeable with the words of our Lord, and certain in reason: for that the Minister does nothing to the finall alteration of the state of the mans soul by way of sentence is demonstratively certain, because he cannot binde a man, but such as hath bound himself, and who is bound in heaven by his sin before his sentence in the Church: as also because the binding of the Church is meerly accidentall, and upon publication onely: and

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when the man repents he is absolved before God, before the sentence of the Church, upon his contrition and dereliction onely: and if he were not, the Church could not absolve him: The consequent of which evident truth is this, that whatsoever impositions the Church officers impose upon the criminall, they are to avoid scandall, to testifie repentance, and to exercise it, to instruct the people, to make them fear to represent the act of God, and the secret and the true state of the sinner: and although they are not essentially necessary to our pardon, yet *they are become necessary when the Church hath seized upon the sinner by publick notice of the crimes*; necessary (I say) for the *removing the scandall, and giving testimony of our contrition*, and *for the receiving all that comfort which he needs*, and can derive from the promises of pardon, as they are published by him that is commanded to preach them to all them that repent: and therefore although it cannot be necessary as to the obtaining pardon, that the Priest should *in private* absolve a sick man from *his private sins*, and there is *no loosing* where there was *no precedent binding*, and he that was onely bound before God, can before him onely be loosed, yet as to confesse sins to any Christian in private may have many good ends, and to confesse them to a Clergie man may have many more; so to hear Gods sentence at the mouth of the Ministers, *pardon* pronounced by Gods Ambassadour, is of huge comfort to them, that cannot otherwise be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the dayes of our

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fear and danger of our infirmities and ſorrow.

5. The execution of this miniſtery, being an act of prudence and charity, and therefore relative to changing circumſtances, it hath been and in many caſes *may*, and in ſome *muſt* be reſcinded and altered: the time of ſeparation may be lengthened and ſhortned, the condition made lighter or heavier, and for the ſame offence the Clergy man is depoſed, but yet admitted to the Communion, for which one of the people who hath no office to loſe, is denied the benefit of communicating: and this ſometimes when he might lawfully receive it: and a private man is *ſeparate* when a multitude or a Prince is not, cannot, ought not; and at laſt, when the caſe of ſickneſſe and danger of death did occur, they admitted all men that deſired it: ſometimes without ſcruple or difficulty, ſometimes with ſome little reſtraint in great or inſolent caſes (as in the caſe of Apoſtaſie, in which the Councel of *Arles* denyed abſolution, unleſſe they received and gave publick ſatisfaction by acts of repentance, and ſome other Councels denied at any time to do it to ſuch perſons) according as ſeemed fitting to the preſent neceſſities of the Church: all which particulars declare it to be no part of a divine commandment, that any man ſhould be denied to receive the Communion if he deſires it, and if he be in any probable capacity of receiving it.

Arelat. 1. 2. 3

6. Since the ſeparation was an act of liberty and a direct negative, it followes that the reſtitution was a meer doing that which they refuſed formerly, and to give the holy Communion was the formality of abſolution, and

Vide 2 Cor. 2 10. & S. Cyprian ep. 73.

and all the inſtrument and the whole matter of reconcilement, *the taking off the puniſhment is the pardoning of the ſin*; for this without the other is but a word; and if this be done, I care not whether any thing be ſaid or no. *Vinum Dominicum miniſtratoris gratia eſt*, is alſo true in this ſenſe: to give the chalice and cup is the grace and indulgence of the Miniſter; and when that is done, the man hath obtained the peace of the Church: and to do that is all the abſolution the Church can give: and they were vain diſputes which were commenced ſome few ages ſince, concerning *the forms of abſolution*, whether they were *indicative* or *optative*, by way of *declaration*, or by way of *ſentence*: for at firſt they had no forms at all: but they ſaid a prayer, and after the manner of the Jewes laid hands upon the penitent, when they prayed over him, and ſo admitted him to the holy Communion: for ſince the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices* and *miniſteries* reſpectively, neither could they have any abſolution, but to admit them thither from whence formerly they were forbidden: whatſoever ceremony or forms did ſignifie, this was ſuperinduced and arbitrary, alterable and accidental, it had variety, but no neceſſity.

7. The practiſe conſequent to this is, that if the penitent be bound by the poſitive cenſures of the Church, he is to be reconciled upon thoſe conditions which the laws of the Church tye him to, in caſe he can no perform them: if he cannot, he can not longer be prejudiced by the cenſure of the Church,

Church, which had no relation but to the peo-
Caus. 26. Q. 6. & q. 7. ple, with whom the dying man is no longer to converse: for whatsoever relates to God, is to be transacted in spirituall wayes, by contrition, and internall graces, and the mercy of the Church is such, as to give him her peace and her blessing upon his undertaking to obey her injunctions if he shall be able: which injunctions if they be declared by publick sentence, the Minister hath nothing to do in the affairs but to remind him of his obligation, and reconcile him, that is, give him the Holy Sacrament.

8. If the penitent be not bound by publick sentence, the Minister is to make his repentance as great, and his heart as contrite as he can; to dispose him by the repetition of acts of grace in the way of prayer, and in reall and exteriour instances where he can, and then to give him the holy Communion in all the same cases, in which he ought not to have denyed it to him in his health, that is, even in the beginnings of such a repentance, which by humane signes he believes to be reall and holy, and after this, the event must be left to God. The reason of the rule depends upon this; Because there is no Divine commandement directly forbidding the Rulers of the Church to give the Communion to any Christian that desires it, and professes repentance of his sins. And all Church discipline in every instance, & to every single person was imposed upon him by men, who did it according to the necessities of this state and constitution of our affairs below: but we who are but Ministers, and delegates of pardon and condemnation,

nation, muſt reſign and give up our judgement when the man is no more to be judged by the ſentences of man, and by the proportions of this world, but of the other: to which if our reconciliation does advantage, we ought in charity to ſend him forth with all the advantages he can receive: for he will need them all: and therefore the Nicene Councel commands, that no man be deprived of this *neceſſary paſport* in the Article of his death, and cals this *the ancient and canonicall law of the Church*: and to miniſter it, onely ſuppoſes the man in the communion of the Church, not alwayes in the ſtate, but ever in the poſſibilities of ſanctification. They who in the article and danger of death were admitted to the communion and tied to penance if they recovered (which was ever the cuſtome of the ancient Church, unleſs in very few caſes) were but in the threſhold of repentance, in the commencement and firſt introductions to a devout life: and indeed then it is a fit miniſtery, that it be given in all the periods of time in which the pardon of ſins is working, ſince it is the Sacrament of that great myſtery, and the exhibition of that blood *which is ſhed for the remiſſion of ſins.*

Can. 13. vide etiam Conc. Ancyr. c. 6. Aurel. 2. c. 12.

O ſacrum convivium in quo Chriſtus ſumitur, recolitur memoria paſſionis ejus, mens impletur gratia, & futuræ gloriæ nobis pignus datur.

9. The Miniſter of Religion ought not to give the Communion to a ſick perſon, if he retains the affection to any ſin, and refuſes to diſavow it, or profeſſe repentance of all ſins whatſoever, if he be required to do it. The reaſon is, becauſe it is a certain death to him,

and

and an increase of his misery, if he shall so prophane the body and bloud of Christ, as to take it into so unholy a breast, where Satan reignes, and sin is principall, and the Spirit is extinguished; and Christ loves not to enter, because he is not suffered to inhabite. But when he professes repentance and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly; and the Minister is onely the Judge of outward act, and by that onely he is to take information concerning the inward. But whether he be so or no, or if he be, whether that be timely, and effectuall and sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at doomesday. The spirituall man is to do his ministery by the Rules of Christ, and as the customes of the Church appoint him; and after the manner of men, the event is in the hands of God, and is to be expected not directly and wholly according to his ministery: but to the former life, or the timely **internal repentance* and amendment: of which I have already given accounts. These miristeries are acts of order and great assistances, but the sum of affairs does not relie upon them. And if any man puts his whole repentance this time, or all his hopes upon these ministeries, he will find them and himself to fail.

Ita vide ut profit illis agnosci quod ad pœnam ipse Deus duxit: quod ad me attinet, non sum crudelis, sed vereor ne quid remisero patiar. Tryphæna dixit apud Petronium.

Sævi quoque & implacabiles Domini crudelitatem sua impediunt, si quando penitentia fugitivos reduxit dedititiis hostibus parcimus.

* *Quæcunque ergo de pœnitentia jubendo dicta sunt, non ad exteriorem sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit.*
Gratian. de penit. d. 1. Quis aliquando.

10. To

10. It is the Ministers office to invite sick and dying persons to the holy Sacrament: such whose lives were fair, and laudable, and yet their sickness sad and violent, making them listless and of slow desires, and slower apprehensions: that such persons who are in the state of grace, may lose no accidental advantages of spirituall improvement, but may receive into their dying bodies the symbols and great consignations of the resurrection, and into their souls the pledges of immortality: and may appear before God their Father in the union, and with the impresses and likeness of their elder Brother. But if the persons be of ill report, and have lived wickedly, they are not to be invited, because their case is hugely suspicious, though they then repent and call for mercy: but if they demand it, they are not to be denied: onely let the Minister in generall represent the evill consequents of an unworthy participation: and if the penitent will judge himself unworthy, let him stand candidate for pardon at the hands of God, and stand or fall by that unerring and mercifull sentence: to which his severity of condemning himself before men, will make the easier and more hopefull addresse. And the strictest among the Christians, who denied to reconcile lapsed persons after baptisme, yet acknowledged that there were hopes reserved in the court of heaven for them, though not here: since we who are easily deceived by the pretences of a reall return, are tied to dispense Gods graces as he hath given us commission *with fear and trembling*, and without too forward confidences, and God hath mer- 1 *Cor.* 2. 3.

cies

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10. It is the Miniſters office to invite ſick and dying perſons to the holy Sacrament: ſuch whoſe lives were fair, and laudable, and yet their ſickneſſe ſad and violent, making them liſtleſſe and of ſlow deſires, and ſlower apprehenſions: that ſuch perſons who are in the ſtate of grace, may loſe no accidental advantages of ſpirituall improvement, but may receive into their dying bodies the ſymbols and great conſignations of the reſurrection, and into their ſouls the pledges of immortality: and may appear before God their Father in the union, and with the impreſſes and likeneſſe of their elder Brother. But if the perſons be of ill report, and have lived wickedly, they are not to be invited, becauſe their caſe is hugely ſuſpicious, though they then repent and call for mercy: but if they demand it, they are not to be denied: onely let the Miniſter in generall repreſent the evill conſequents of an unworthy participation: and if the penitent will judge himſelf unworthy, let him ſtand candidate for pardon at the hands of God, and ſtand or fall by that unerring and mercifull ſentence: to which his ſeverity of condemning himſelf before men, will make the eaſier and more hopefull addreſſe. And the ſtricteſt among the Chriſtians, who denied to reconcile lapſed perſons after baptiſme, yet acknowledged that there were hopes reſerved in the court of heaven for them, though not here: ſince we who are eaſily deceived by the pretences of a reall return, are tied to diſpenſe Gods graces as he hath given us commiſſion *with fear and trembling*, and without too forward confidences, and God hath mer- 1 *Cor.* 2. 3.

cies

cies which we know not of, and therefore becauſe we know them not, ſuch perſons were referred to Gods Tribunall, where he would finde them: if they were to be had at all.

11. When the holy Sacrament is to be adminiſtred, let the exhortation be made proper to the myſtery; but fitted to the man, that is, that it be uſed for the advantages of faith, or love, or contrition; let all the circumſtances and parts of the divine love be repreſented; all the myſterious advantages of the bleſſed Sacrament be declared, * That it is the bread which came from heaven, * That it is the repreſentation of Chriſts death to all the purpoſes and capacities, of faith * and the reall exhibition of Chriſts body and bloud to all the purpoſes of the Spirit. That it is the earneſt of the reſurrection, ⋆ and the ſeed of a glorious immortality. That as by our cognation to the body of the *firſt Adam* we took in death, ſo by our union with the body of the *ſecond Adam*, we ſhall have the inheritance of life: for *as by Adam came death, ſo by Chriſt cometh the reſurrection of the dead.* 1 *Cor.* 15. 22. That if we being worthy Communicants of theſe ſacred pledges be preſented to God with Chriſt within us, our being accepted of God is certain even for the ſake of his well beloved that dwels within us. * That this is the Sacrament of the body which was broken for our ſins, of that blood which purifies our ſouls, by which *we are preſented to God pure and holy, in the beloved.* * That now we may aſcertain our hopes and make our faith confident, for

for *he that hath given us his Son, how ſhould not he with him give us all things elſe?* Upon theſe or the like conſiderations, the ſick man may be aſſiſted in his addreſſe, and his faith ſtrengthened, and his hope confirmed, and his charity be enlarged. Rom. 8. 32.

12. The manner of the ſick mans reception of the holy Sacrament hath in it nothing differing from the ordinary ſolemnities of the Sacrament, ſave onely that abatement is to be made of ſuch accidentall circumſtances, as by the lawes and cuſtomes of the Church healthfull perſons are obliged to; ſuch as faſting, kneeling, &c. though I remember that it was noted for great devotion in the Legate that died at Trent, that he cauſed himſelf to be ſuſtained upon his knees, when he received the *viaticum* or the holy Sacrament before his death, and it was greater in *Huniades* that he cauſed himſelf to be carried to the Church, that there he might receive *his Lord*, in his *Lords houſe*; and it was recorded for honour, that *William* the pious Arch-biſhop of *Bourges*, a ſmall time before his laſt agony, ſprang out of his bed at the preſence of the holy Sacrament, and upon his knees and his face recommended his ſoul to his Saviour. But in theſe things no man is to be prejudiced or cenſured. Vide Rule of holy living Chap. 4. ſect. 10. & Hiſt. of the Life of Jeſus, Part. 3. Diſc. 18.

13. Let not the holy Sacrament be adminiſtred to dying perſons, when they have no uſe of reaſon to make that duty acceptable, & the myſteries effective to the purpoſes of the ſoul. For the Sacraments and ceremonies of the Goſpel operate not without the concurrent actions and moral influences of the ſuſcipient.

To

To infuse the chalice in to the cold lips of the Clinick may disturb his agony, but cannot relieve the soul, which onely receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister, in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplecticall, or any wayes senseleſſe and uncapable of humane and reasonable acts, are to be assisted onely by prayers: for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of Ministring to the sick person by the Spirituall man, as he is in the Physitian of the souls.

1. IN all cases of receiving confessions of sick men, and the assisting to the advancement of repentance. the Minister is to apportion to every kinde of sin such spiritual remedies which are apt to mortifie and cure the sin, such as abstinence from their occasions, and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveneſſe, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes: and although in great and dangerous sickneſſes they are not directly to be imposed, unleſſe they are direct matters of duty

duty, yet where they are medicinall they are to be insinuated, and in generall signification remarked to him, and undertaken accordingly: concerning which when he returns to health, he is to receive particular advices: and this advice was inserted into the penitentiall of England in the time of *Theodore* Arch-bishop of Canterbury, and afterward adopted into the canon of all the Western Churches. *Caus. 26. q. 7. ab infirmis.*

2. The proper temptations of sick men for which a remedy is not yet provided: are *unreasonable fears*, and *unreasonable confidences*, which the Minister is to cure by the following considerations.

Considerations against unreasonable fears of not having our sins pardoned.

Many good men, especially such who have tender consciences, impatient of the least sin, to which they are arrived by a long grace and a continuall observation of their actions, and the parts of a lasting repentance, many times overact their tenderness, and turn their caution into scruple, and care of their duty into inquiries after the event, and asking after the counsels of God, and the sentences of doomsday.

He that asks of the standers by, or of the Minister, whether they think he shall be saved or damned, is to be answered with the words of pity and reproof. Seek not after new light for the searching into the privatest records of God; look as much as you list into the pages of revelation, for they concern your duty;

but the event is regiſtred in heaven, and we can expect no other certain notices of it, but that it ſhall be given to them for whom it is prepared by the father of mercies: we have light enough to tel our duty; and *if we do that*, we need not fear what the iſſue will be; & *if we do not*, let us never look for more light, or inquire after Gods pleaſure concerning our ſouls, ſince we ſo little ſerve his ends in thoſe things where he hath given us light. But yet this I adde, that as pardon of ſins in the old Teſtament was nothing but removing the puniſhment which then was temporal, and therefore many times they could tell if their ſins were pardoned, and concerning pardon of ſins they then had no fears of conſcience, but while the puniſhment was on them, for ſo long indeed it was unpardoned, and how long it would ſo remain it was matter of fear, and of preſent ſorrow: beſides this, in the Goſpel, pardon of ſins is another thing. *Pardon of ſins is a ſanctification: Chriſt came to take away our ſin by turning every one of us from our iniquities*: and there is not in the nature of the thing any expectation of pardon, or ſign or ſignification of it, but ſo far as the thing it ſelf diſcovers it ſelf; as we hate ſin and grow in grace, and arrive at the ſtate of holineſſe, which is alſo a ſtate of repentance and imperfection; but yet of ſincerity of heart, and diligent endeavour, in the ſame degree we are to judge concerning the forgiveneſs of ſins; for indeed that is the *Evangelical forgiveneſs*, and it ſignifies our pardon becauſe it effects it, or rather it is in the nature of the thing,; ſo that we are to enquire into no hidden records: forgiveneſſe of

Mat. 9.6.

Acts 3.26.

of ſins is not a ſetret ſentence, a word or a record: but it is a ſtate of change and effected upon us; and upon our ſelves we are to look for it, to read it, and underſtand it. We are *onely to be curious of our duty*, and confident of the Article of remiſſion of ſins, and the concluſion of theſe premiſes will be, that we ſhall be full of hopes of a proſperous reſurrection: and our fear and trembling are no inſtances of our calamity, but parts of duty; we ſhall ſure enough be waſted to the ſhore, although we be toſſed with the windes of our ſighs, and the unevenneſſe of our fears, and the ebbings and flowings of our paſſions, if we ſail in a right channel, and ſteer by a perfect compaſſe, and look up to God, and call for his help, and do our own endeavour. There are very many reaſons why men ought not to deſpair: and there are not very many men that ever go beyond a hope, till they paſſe into poſſeſſion; if our fears have any mixture of hope, that is, enough to enable and to excite our duty, and if we have a ſtrong hope, when we caſt about, we ſhal find reaſon enough to have many fears: *Let not this fear weaken our hands*, and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we muſt abide, if we have committed ſins after baptiſme: and thoſe confidences which ſome men glory in, are not reall ſupports or good foundations. The fearing man is the ſafeſt, and if he fears on his death-bed, it is but what happens to moſt

Eſt modus gloriandi in conſcientia ut noveris fidem tuam eſſe ſinceram, ſpem tuam eſſe certam. *Auguſt. Pſal.* 149.

* Una eſt nobilitas, argumentumq; coloris Ingenui, timidus non habuiſſe manus.

conſidering men, and what was to be looked for all his lifetime, he talked of the terrours of death, and death is the king of terrours: and therefore it is no ſtrange thing if then he be hugely afraid: if he be not, it is either a great felicity or a great preſumption: but if he wants ſome degree of comfort or a greater degree of hope, let him be refreſhed by conſidering,

1. *That Chriſt came into the world to ſave ſinners.* 2. That *God delights not in the confuſion and death of ſinners.* 2. That *in heaven there is great joy at the converſion of a ſinner.* 4. That Chriſt is a perpetual *advocate* daily interceding with his Father for our pardon. 5. That God uſes infinite arts, inſtruments and devices to reconcile us to himſelf. 6. That *he prayes to be in charity with him,* and to be forgiven. 7. That he ſends Angels to keep us from violence, and evil company, from temptations and ſurpriſes; and his holy Spirit to guide us in holy wayes, and his ſervants to warn us and reminde us perpetually; and therefore ſince certainly he is ſo deſirous to ſave us, as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy, it is not likely that he will condemn us without great provocations of his Majeſty, and perſeverance in them. 8. That the Covenant of the Goſpel is a Covenant of grace, and of repentance, and being eſtabliſhed with ſo many great ſolemnities and miracles from heaven, muſt ſignifie a huge favour, and a mighty change of things, and therefore that repentance which is the great condition of it is a grace that does not expire in accents and mi-

1 *Tim.* 1. 15. *Ezek.* 33. 11. *Luke* 15. 7. 1 *John* 2. 1. 1 *Cor.* 5. 20.

and minutes, but hath a great latitude of signification, and large extension of parts, under the protection of *all which* persons are safe, even when they fear exceedingly. 9. That there are great degrees and differences of glory in heaven; and therefore if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude we shall not enter into the *same state of glory*, but that we shall not go into *the same degrees*. (9) That although forgiveness of sins is consigned to us in Baptasme, and that this Baptism is but once, and cannot be repeated, yet forgiveness of sins is the grace of the Gospel, which is perpetually remanent upon us, and secured unto us so long as we have not renounced our Baptisme; For then we enter into the condition of repentance; and *repentance* is not an indivisible grace, or a thing performed at once; but is working all our lives, and therefore so is our pardon, which ebbes and flowes according as we discompose or renew the decency of our Baptismall promises; and therefore it ought to be certain, that no man despair of pardon, but he that hath voluntarily renounced his Baptism, or willingly estranged himself from that Covenant: He that sticks to it, and still professes the Religion, and approves the faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him, and give him confidence that he is not in an impossible state of salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer choose. 10. And then let him consider: the more he

fears, the more he hates his ſin, that is the cauſe of it, and the leſſe he can be tempted to it, and the more deſirous he is of heaven, and therefore ſuch fears are good inſtruments of grace, and good ſignes of a future pardon. 11. That God in the old Law, although he made a Covenant of perfect obedience, and did not promiſe pardon at all after great ſins, yet he did give pardon, and declared it ſo to them for their own, and for our ſakes too: So he did to *David*, to *Manaſſes*, to the whole Nation of the Iſraelites ten times in the wilderneſſe, even after their apoſtaſies, and Idolatries; and in the Prophets, the mercies of God, and his remiſſions of ſins were largely preached, though in the Law GOD put on the robes of an angry Judge, and a ſevere Lord: but therefore in the Goſpel, where he hath eſtabliſhed the whole ſum of affairs upon *faith*, and *repentance*: if God ſhould not pardon great ſinners that repent after baptiſme, with a free diſpenſation, the Goſpel were far harder than the intolerable Covenant of the Law. 12. That if a Proſelyte went into the Iewiſh communion and were circumciſed and baptized, he entred into all the hopes of good things which God had promiſed, or would give to his people, and yet that was but *the Covenant of works*. If then the Gentile Proſelytes by their circumciſion, and legall baptiſme, were admitted to a ſtate of pardon, to laſt ſo long as they were in the Covenant even after their admiſſion; for ſins committed againſt *Moſes* law, which they then undertook to obſerve exactly. In the Goſpel which is the Covenant of Faith, it muſt needs be

Ezek. 18
Joel. 2.

be certain that there is a great grace given, and an easier condition entred into, than was that of the Jewish Law: and that is nothing else, but that abatement is made for our infirmities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested withall, and fought with, and under discipline, and in the beginnings and progresses of mortification. 13. That God hath erected in his Church a whole order of men, the main part and dignity of whose work it is to *remit and retain sins* by a perpetuall and daily ministery; and this they do, not onely in baptisme, but in all their offices to be administred afterwards: in the holy Sacrament of the Eucharist which exhibits the Symbols of that Blood *which was shed for pardon of our sins*, and therefore by its continued ministery and repetition declares that *all that while* we are within the ordinary powers and usuall dispensations of pardon, even so long as we are in any probable dispositions to receive that holy Sacrament. And the same effect is also signified and exhibited in the whole power of the Keys, which if it extends to private sins, sins done in secret: it is certain it does also to publick: but this is a greater testimony of the certainty of the remissibility of our greatest sins: for publick sins as they alwayes have a sting and a superadded formality of scandall and ill example, so they are most commonly the greatest, such as murder, sacriledge, and others of unconcealed nature, and unprivate action, and if God for these worst of evils hath appointed an office of ease and pardon,

which is and may daily be administred, that will be an uneasie pusillanimity, and fond suspicion of Gods goodnesse to fear, that our repentance shall be rejected, even although we have not committed the greatest, or the most of evils. 14. And it was concerning baptized Christians that Saint *John* said, *If any man sin, we have an Advocate with the Father, and he is the propitiation for our sins*; and concerning lapsed Christians S. *Paul* gave instruction, *that if any man be overtaken in a fault, ye which are spiritual restore such a man in the spirit of meekneſſe, considering lest ye also be tempted*: the Corinthian Christian committed incest, and was pardoned; and *Simon Magus* after he was baptized offered to commit his own sin of Simony, and yet S. *Peter* bid him pray for pardon; and S. *James* tells, that *if the sick man sends for the elders of the Church, and they pray over him, and he confesse his sins, they shall be forgiven him.* 15. That onely one sin is declared to be irremissible, *the sin against the holy Ghost, the sin unto death*, as S. *John* calls it, for which *we are not bound to pray*, for all others we are: and certain it is, no man commits a sin against the holy Ghost, if he be afraid he hath, and desires that he had not; for such penitentiall passions are against the definition of that sin. 16. That all the Sermons in the Scripture written to Christians and Disciples of Jesus, exhorting men to repentance, to be afflicted, to mourn and to weep, to confession of sins, are sure testimonies of Gods purpose and desire to forgive us, even when we fall after baptism; and if our fall after baptism were

were irrecoverable, then *all preaching were in vain, and our faith were alſo vain*, and we could not with comfort rehearſe the Creed, in which as ſoon as ever we profeſſe Jeſus to have died for our ſins, we alſo are comdemned by our own conſcience of a ſin that ſhall not be forgiven; and then all exhortations, and comforts, and faſts, and diſciplines were uſeleſſe, and too late: if they were not given us before we can underſtand them: for moſt commonly as ſoon as we can we enter into the regions of ſin: For we commit *evil actions* before we underſtand, and together with our underſtanding they begin to be imputed. 17. That if it could be otherwiſe, infants were very ill provided for in the Church who were baptized, when they have no ſtain upon their brows, but the miſery they contracted from *Adam*, and they are left to be Angels for ever after, and live innocently in the midſt of their ignorances and weakneſſes, and temptations, and the heat and follies of youth: or elſe to periſh in an eternal ruine: we cannot think or ſpeak good things of God, if we intertain ſuch evil ſuſpicions of the mercies of the Father of our Lord Jeſus. 18. That *the long ſufferance and patience of God* is indeed wonderfull: but therefore it leaves us in certainties of pardon, ſo long as there is poſſibility to return, if we reduce the power to act. 19. That God cals upon us to forgive our brother ſeventy times ſeven times, and yet all that is but like the forgiving a hundred pence for his ſake who forgives us ten thouſand talents: for ſo the Lord profeſſed that he had done to him that was his ſervant, and his domeſtick.

20. That if we can forgive a hundred thousand times, it is certain God will do so to us: Our blessed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 21. That even in the case of very great sins, and great judgements inflicted upon the sinners, wise and good men and Presidents of Religion have declared their sense to be, that God spent all his anger, and made it expire in that temporall misery: and so it was supposed to have been done in the case of *Ananias*: but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that those Christians who had for their scandalous crimes deserved to be given over to Satan to be buffeted, yet had hopes to be saved in the day of the Lord. 22. That God glories in the titles of mercy and forgiveneſſe, and will not have his appellatives so finite and limited as to expire in one act, or in a seldome pardon. 23. That mans condition were desperate, and like that of the falling Angels, equally desperate, but equally oppressed, considering our infinite weakneſſe, and ignorances, (in respect of their excellent understanding and perfect choice) if he could be admitted to no repentance after his infant Baptisme, and if he may be admitted to one, there is nothing in the Covenant of the Gospel but he may also to a second, and so for ever as long as he can repent, and return and live to God in a timely religion. 24. That every man is a sinner: *In many things we offend all*, and *if we say we have no sin, we deceive our selves*; and therefore either all must perish, or

Jam. 3. 2. 1 *Joh.* 1. 8.

else

else there is mercy for all; and so there is, upon this very stock, because *Christ died for sinners, and God hath comprehended all under sin that he might have mercy upon all.* 25. That if ever God sends temporal punishments into the world with purposes of amendment, and if they be not all of them certain consignations to hell; and unless every man that breaks his leg, or in punishment loses a child, or wife be certainly damned, it is certain that God in these cases is angry and loving, chastises the sin to amend the person, and smites that he may cure, and judges that he may absolve. 26. That he that *will not quench the smoaking flax, nor break the bruised reed*, will not tie us to perfection, and the lawes and measures of heaven upon earth, and if in every period of our repentance he is pleased with our duty, and the *voice of our heart*, and *the hand of our desires*, he hath told us plainly that he will not onely pardon all the sins of the dayes of our folly, but the returns and surprises of sins in the days of repentance, if we give no way, and allow no affection, and give no peace to any thing that is Gods enemy; *all the past sins*, and *all the seldome returning* and *ever repented evils* being put upon the accounts of the Crosse. Rom. 11. 32.

An Exercise against despair in the day of our death.

TO which may be added in this short exercise, to be used for the curing the temptation to direct despair, in case that the hope and faith of good men be assaulted in the day of their calamity.

I conſider that the ground of my trouble is my ſin: and if it were not for that, I ſhould not need to be troubled: but the help that all the world looks for, is ſuch as ſuppoſes a man to be a ſinner. * Indeed if from my ſelf I were to derive my title to heaven, then my ſins were juſt argument of deſpair: but now that they bring me to Chriſt, that they drive me to an appeal to Gods mercies, and to take ſanctuary in the Croſſe, they ought not, they cannot infer a juſt cauſe of deſpair. * I am ſure it is a ſtranger thing that God ſhould take upon him hands and feet, and thoſe hands and feet ſhould be nailed upon a croſſe, then that a man ſhould be partaker of the felicities of pardon, and life eternall: and it were ſtranger yet, that God ſhould do ſo much for man, and that a man that deſires it, that labours for it, that is in life and poſſibilities of working his ſalvation, ſhould inevitably miſs that end, for which that God ſuffered ſo much. For what is the meaning, and what is the extent, and what are the ſignifications of the Divine mercy, in pardoning ſinners? If it be thought a great matter that I am charged with originall ſin: I confeſſe I feel the weight of it in loads of temporall infelicities, and proclivities to ſin. But I fear not the guilt of it ſince I am baptized; and it cannot do honour to the reputation of Gods mercy, that it ſhould be all ſpent in remiſſions of what I never choſe, never acted, never knew of, could not help, concerning which I received no commandement, no prohibition: But (bleſſed be God) it is ordered in juſt meaſures that, that originall evill which I contracted

cted *without my will*, ſhould be taken away *without my knowledge*; and what I ſuffered before I had a being, was cleanſed before I had an uſefull underſtanding. But I am taught to believe Gods mercies to be *infinite*, not onely *in himſelf*, but *to us*; for mercy is *a relative terme*, and we are its *correſpondent*; of all the creatures which God made, we onely in a proper ſenſe are the ſubjects of mercy and remiſſion; Angels have more of *Gods bounty* then we have, but *not ſo much of his mercy*; and beaſts have little rayes of his kindneſſe, and effects of his wiſdom and graciouſneſſe in petty donatives; but nothing of *mercy*; for they have no lawes, and therefore no ſins, and need no mercy, nor are capable of any: Since therefore man alone is the correlative or proper object and veſſell of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reaſon to hope that he will ſo forgive me that my ſins ſhall not hinder me of heaven: or becauſe it is a gift, I may may alſo upon the ſtock of the ſame infinite mercy hope he will give heaven to me: and if I have it either upon the title of *giving*, or *forgiving*, it is alike to me, and will alike magnifie the glories of the Divine mercy. * And becauſe *eternall life is the gift of God*, I have leſſe reaſon to deſpair: for if my ſins were fewer, and my diſproportions towards ſuch a glory were leſſe, and my evenneſſe more, yet it is ſtill a gift, and I could not receive it, but as a free, and a gracious donative: and ſo I may ſtill: God can ſtill give it me. * And it it is an impoſſible expectation to wait and look for ſuch a gift at the

Rom. 6. 23

the hands of *the God of mercy*; the beſt men deſerve it not, and I who am the worſt, may have it given me. * And I conſider, that God hath ſet no meaſures of his mercy, but that we be within the Covenant, that is, repenting perſons, endeavouring to ſerve him with an honeſt ſingle heart; and that within this Covenant there is a very great latitude, and variety of perſons, and degrees and capacities: and therefore that it cannot ſtand with the proportions of ſo infinite a mercy that obedience be exacted to ſuch a point (which he never expreſſed) unleſſe it ſhould be the leaſt, and that to which all capacities though otherwiſe unequall are fitted, and ſufficiently enabled. * But however I find that the Spirit of God taught the Writers of the the New Teſtament to apply to us in generall, and to every ſingle perſon in particular ſome gracious words which God in the Old Teſtament ſpake to one man upon a ſpeciall occaſion in a ſingle and temporall inſtance: ſuch are the words which God ſpake to *Joſhua*, *I will never fail thee nor forſake thee*, and upon the ſtock of that promiſe S. *Paul* forbids covetouſneſſe, and perſwades contentedneſſe, becauſe thoſe words were ſpoken by God to *Joſhua* in another caſe. If the gracious words of God have ſo great extenſion of parts, and intenſion of kinde purpoſes, then how many comforts have we upon the ſtock of all the excellent words which are ſpoken in the Prophets, and in the Pſalms? and I will never more queſtion whether they be ſpoken concerning me, having ſuch an authentick precedent ſo to expound the excellent words of

Heb. 13. 5.

God;

God; all the treaſures of God which are in the Pſalms are my own riches, and the wealth of my hope: there will I look, and whatſoever I can need, that I will depend upon: for certainly if we could underſtand it, that which is infinite (as God is) muſt needs be ſome ſuch kinde of thing: it muſt go whither it was never ſent, and ſignifie what was not firſt intended, and it muſt warm with its light, and ſhine with its heat, and refreſh when it ſtrikes, and heal when it wounds, and aſcertain where it makes afraid, and intend all when it warns one, and mean a great deal in a ſmall word: and as the Sun paſſing to its Southern Tropick looks with an open eye upon his ſunburnt Æthiopians, but at the ſame time ſends light from its poſterns and collaterall influences from the backſide of his beams, and ſees the corners of the Eaſt, when his face tends towards the Weſt, becauſe he is a round body of fire, and hath ſome little images and reſemblances of the infinite: ſo is Gods mercy; when it looked upon *Moſes*, it relieved S. *Paul*, and it pardoned *David*, and gave hope to *Manaſſes*, and might have reſtored *Judas*, if he would have had hope and uſed himſelf accordingly. * But as to my own caſe, I have ſinned grievouſly and frequently. But I have repented it, but I have begged pardon, I have confeſſed it and forſaken it, I cannot undo what was done, and I periſh if God hath appointed no remedy; if there be no remiſſion: but then my religion falls together with my hope; and Gods word fails as well as I: but I believe the article of *forgiveneſſe of ſins*, and if there be any ſuch thing I may do well; for, I have

Vixi, peccavi, pœnitet, naturæ ceſſi.

have, and do, and will do that which all good men call repentance, that is, I will be humbled before God, and mourn for my ſin, and for ever ask forgiveneſſe, and judge my ſelf, and leave it with haſte, and mortifie it with diligence, and watch againſt it carefully: and this I can do but in the manner of a man, I can but mourn for my ſins, as I apprehend grief in other inſtances: but I will rather chooſe to ſuffer all evils than to do one deliberate act of ſin, I know my ſins are greater than my ſorrow, and too many for my memory, and too inſinuating to be prevented by all my care: but I know alſo that God knowes and pities my infirmities; and how far that will extend I know not, but that it will reach ſo far as to ſatisfie my needs, is the matter of my hope. * But this I am ſure of, that I have in my great neceſſity prayed humbly and with great deſire, and ſometimes I have been heard in kinde, and ſometime have had a bigger mercy inſtead of it, and I have the *hope of prayers*, and *the hope of my confeſſion*, and *the hope of my endeavour*, and *the hope of many promiſes* and *of Gods eſſentiall goodneſſe*; and I am ſure that God hath heard my prayers and verified his promiſes in temporall inſtances: for he ever gave me ſufficient for my life, and although he promiſed ſuch ſupplies and grounded the confidences of them upon our *firſt ſeeking the kingdom of heaven and its righteouſneſs*, yet he hath verified it to me, who have not ſought it as I ought: But therefore I hope he accepted my endeavour, or will give his great gifts, and our great expectation even to the weakeſt endeavour, to the leaſt, ſo it be a hearty piety. * And ſometimes I have had

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some chearfull visitations of Gods Sprit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may passe; for that which was then a reall cause of comfort is so still, if I could discern it; and I shall discern it when the veil is taken from my eyes, *(and blessed be God; I can still remember that there are *temptations to despair*; and they could not be temptations if they were not apt to perswade; and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair; *despair assents as firmly and as strongly as faith it self*: but because it is a temptation, and despair is a horrid sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair, for all their confidence; and therefore although I have strong reasons to condemn my self, yet I have more reason to condemn my despair, which therefore is unreasonable, because it is a sin, and a dishonour to God, and a ruine to my condition, and verifies it self, if I do not look to it: for as the hypochondriack person that thought himself dead, made his dream true when he starved himself, because dead people eat not: so do despairing sinners lose Gods mercies by refusing to use, and to believe them. *And I hope it is a disease of judgement, not an intolerable condition that I am falling to, because I have been told so concerning

cerning others, who therefore have been afflicted, becauſe they ſee not their pardon ſealed after the manner of the world; and the affairs of the Spirit are tranſacted by immaterial notices, by propoſitions and ſpirituall diſcourſes, by promiſes which are to be verified hereafter; and here we muſt live in a cloud, in darkneſſe under a veil, in fear and uncertainties, and our very living by faith and hope, is a life of myſtery and ſecrecy, the onely part of the manner of that life in which we ſhall live in the ſtate of ſeparation; and when a diſtemper of body or an infirmity of minde happens in the inſtances of ſuch ſecret and reſerved affairs, we may eaſily miſtake the manner of our notices for the uncertainty of the thing; and therefore it is but reaſon I ſhould ſtay, till the ſtate and manner of my abode be changed before I deſpair: there it can be no ſin, nor error, here it may be both: and if it be *that*, it is *alſo this*: and then a man may periſh for being miſerable, and be undone for being a fool. In concluſion my hope is in God, and I will truſt him with the event, which I am ſure *will be juſt*, and I hope *full of mercy*. * However, now I will uſe all the ſpirituall arts of reaſon and religion to make me more and more *to love God*, that if I miſcarry, *Charity alſo ſhall fail*, and ſomething that loves God ſhall periſh, and be damned; which if it be impoſſible, then I may do well.

Theſe conſiderations may be uſeful to men *of little hearts*, and *of great piety*: or if they be perſons who have lived without infamy, or begun their repentance ſo late, that it is in very perfect, and yet ſo early that it was before

ſore the arreſt of death. But if the man be a vitious perſon and hath perſevered in a vitious life till his death-bed, theſe conſiderations are not proper. Let him enquire in the words of the firſt Diſciples after Pentecoſt: *Men and brethren what ſhall we do to be ſaved?* and if they can but entertain ſo much hope as to enable them to do ſo much of their duty as they can for the preſent, it is all that can be provided for them: an inquiry in their caſe can have no other purpoſes of religion or prudence: and the Miniſter muſt be infinitely carefull that he do not go about to comfort vitious perſons with the comforts belonging to Gods elect, leſt he proſtitute holy things, and make them common, and his ſermons deceitfull, and vices be incouraged in others, and the man himſelf finde that he was deceived, when he deſcends into his houſe of ſorrow.

But becauſe *very few* men are tempted with too great fears of failing, but *very many* are tempted by confidence and preſumption: the Miniſters of religion had need be inſtructed with ſpirituall armour, to reſiſt this fiery part of the Devil, when it operates to evill purpoſes.

SECT. VI.

Conſiderations againſt Preſumption.

I Have already enumerated many particulars to provoke a drowzy conſcience to a ſcrutiny, and to a ſuſpicion of himſelf, that by ſeeing cauſe to ſuſpect his condition he might more

more freely accuſe himſelf and attend to the neceſſities and duties of repentance: but if either before or in his repentance he grow too big in his ſpirit, ſo as either he does ſome little violence to the modeſties of humility, or abate his care and zeal of his repentance, *the ſpirituall man* muſt allay his forwardneſs by repreſenting to him, 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is ſoon daſh'd and diſcountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous, and forward, and therefore confident, but alwayes with the leaſt reaſon, and the greateſt danger: like children and young fellows whoſe confidence hath no other reaſon, but that they underſtand not their danger and their follies. 3. That *he that puts on his armour ought not to boaſt, as he that puts it off*; and the Apoſtle chides the Galatians, for *ending in the fleſh after they had begun in the ſpirit*. 4. That a man cannot think too meanly of himſelf, but very eaſily he may think too high. 5. That a wiſe man will alwayes in a matter of great concernment think the worſt, and a good man wil condemn himſelf with hearty ſentence. 6. That humility and modeſty of *judgement* and of *hope*, are very good inſtruments to procure a mercy and a fair reception at the day of our death: but preſumption or bold opinions ſerve no end of God or man: and is alwayes imprudent, ever fatal, and of all things in the world is its own greateſt enemy: for the more any man preſumes, the greater reaſon he hath to fear. 7. That a

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mans heart is infinitely deceitfull, unknown to it self, not certain in his own acts, praying one way, and desiring another, wandring and imperfect, loose and various, worshipping God and intertaining sin, following what it hates, and running from what it flatters, loving to be tempted and betrayed, petulant like a wanton girl, running from, that it might invite the fondnesse, and enrage the appetite of the fooliſh young man or the evill temptation that followes it: cold and indifferent one while, and presently zealous and passionate, furious and indiscreet: not understood of it self or any one else, and deceitfull beyond all the arts and numbers of observation. 8. That it is certain we have highly sinned against God, but we are not so certain that our repentance is reall and effective, integrall and sufficient. 9. That it is not revealed to us whether or no the time of our repentance be not past, or if it be not, yet how far God will give us pardon: and upon what condition, or after what sufferings or duties, is still under a cloud. 10. That vertue and vice are oftentimes so neer neighbours, that we passe into each others borders without observation, and think we do justice when we are cruell, or call our selves liberall when we are loose and fooliſh in expences, and are amorous when we commend our own civilities, and good nature. 11. That we allow to our selves so many little irregularities that insensibly they swell to so great a heap, that from thence we have reason to fear an evill; for an army of frogs and flies may destroy all the hopes of our harvest.

harveſt. 12. That when we do that which is lawful, and do all that we can in thoſe bounds, we commonly and eaſily run out of our proportions. 13. That it is not eaſie to diſtinguiſh the vertues of our nature from the vertues of our choice: and we may expect the reward of *temperance*, when it is againſt our nature to be drunk: or we hope to have the coronet of virgins for our moroſe diſpoſition, or our abſtinence fom marriage upon ſecular ends. 14. That it may be we call every little ſigh, or the keeping a fiſh-day the duty of repentance, or have entertained falſe principles in the eſtimate, and meaſures of vertues: and contrary to the Steward in that Goſpel, we write down fourſcore when we ſhould ſet down but fifty. 15. That it is better to truſt the goodneſſe, and juſtice of God with our accounts, then to offer him large bils. 16. That we are commanded by Chriſt to *ſit down in the loweſt place*, till the Maſter of the houſe bids us ſit up higher. 17 That *when we have done all that we can we are unprofitable ſervants*: and yet no man does all that he can do, and therefore is more to be deſpiſed and undervalued. 18. That the ſelf-accuſing Publican was juſtified rather than the thankſgiving and confident Phariſee. 19. That if *Adam* in Paradiſe, and *David* in his houſe, and *Solomon* in the Temple, and *Peter* in Chriſts family, and *Judas* in the Colledge of Apoſtles, and *Nicholas* among the Deacons, and the Angels in heaven it ſelf did fall ſo foully and diſhoneſtly, then it is prudent advice that we *be not high-minded, but fear*, and when we ſtand moſt confidently take heed leſt we

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fall, and yet there is nothing so likely to make us fal as pride & great opinions: which ruined the Angels, which God resists, which all men despise, and which betrays us into careleſneſſe and a wretchleſſe, undiſcerning and an unwary ſpirit.

4. Now the main parts of the Eccleſiaſticall miniſtery are done: and that which remains is, that the Miniſter *pray over him*, and reminde him to do good actions, as he is capable, * to call upon God for pardon, * to put his whole truſt in him, ⋆ to reſign himſelf to Gods diſpoſing, ⋆ to be patient and even, * to renounce every ill word or thought, or undecent action which the violence of his ſickneſſe may cauſe in him, * to beg of God to give him his holy Spirit, to guide him in his agony, and his holy Angels to guard him in his paſſage.

5. Whatſoever is beſides this concerns the ſtanders by: that they do all their miniſteries diligently, and temperately, * that they join with much charity and devotion in the prayer of the Miniſter, * that they make no outcries or exclamations in the departure of the ſoul, * and that they make no judgement concerning the dying perſon, by his dying quietly or violently, with comfort or without, with great fears or a cheerfull confidence, with ſenſe or without, like a lamb or like a lyon, with convulſions or ſemblances of great pain, or like an expiring and a ſpent candle: for theſe happen to all men, without rule, without any known reaſon, but according as God pleaſes to diſpenſe the grace, or the puniſhment, for reaſons onely known to himſelf: Let us lay

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our hands upon our mouth, and adore the myſteries of the divine wiſdome and providence, and pray to God to give the dying man reſt and pardon, and to our ſelves grace to live well, and the bleſſing of a holy and a happy death.

SECT. VII.

Offices to be ſaid by the Miniſter in his viſitation of the ſick.

IN the Name of the Father, of the Son, and of the Holy Ghoſt.

Our Father which art in heaven, &c.

Let the Prieſt ſay this prayer ſecretly.

O Eternall Jeſus, thou great lover of ſouls: who haſt conſtituted a Miniſtery in the Church to glorifie thy Name, and to ſerve in the aſſiſtance of thoſe that come to thee, profeſſing thy diſcipline and ſervice, give grace to me the unworthieſt of thy ſervants, that I in this my miniſtery may purely and zealouſly intend thy glory, and effectually may miniſter comfort and advantages to this ſick perſon, (whom God abſoil from all his offences) and grant that nothing of thy grace may periſh to him by the unworthineſſe of the Miniſter; but let thy Spirit ſpeak by me, and give me prudence and charity, wiſdom and diligence, good obſervation and apt diſcourſes, a certain judgement, and merciſull diſpenſation,

on, that the ſoul of thy ſervant may paſſe from this ſtate of imperfection, to the perfections of the ſtate of glory, through thy mercies, O Eternall Jeſus. Amen.

The Pſalm.

OUt of the depths have I cried unto thee O Lord: Lord hear my voice: let thine ears be attentive to the voice of my ſupplications. *Pſal.* 103.

If thou Lord ſhouldſt mark iniquities: O Lord, who ſhall ſtand? but there is forgiveneſſe with thee, that thou mayeſt be feared.

I wait for the Lord, my ſoul doth wait, and in his word do I hope: my ſoul waiteth for the Lord, more than they that watch for the morning.

Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous Redemption: and he ſhall redeem his ſervants from all their iniquities.

Wherefore ſhould I fear in the dayes of evil, *Pſal.* 49. when the wickedneſſe of my heels ſhall compaſſe me about? * No man can by any means redeem his brother, nor give to God a ranſome for him (for the redemption of their ſoul is precious, and it ceaſeth for ever) that he ſhould ſtill live for ever, and not ſee corruption.

But wiſe men die, likewiſe the fool and the brutiſh perſon periſh and leave their wealth to others: but God will redeem my ſoul from the power of the grave, for he ſhall receive me.

As for me, I will behold thy face in righteouſneſſe: I ſhall be ſatisfied when I awake in thy likeneſſe.

Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of joy, at thy right hand there are pleaſures for evermore.

Glory be to the Father, &c. As it was in the beginning, &c.

Let us pray.

ALmighty God, Father of mercies, the God of peace and comfort, of reſt and pardon, we thy ſervants though unworthy to pray to thee, yet in duty to thee and charity to our brother, humbly beg mercy of thee for him to deſcend upon his body and his ſoul; One ſinner, O Lord, for another, the miſerable for the afflicted, the poor for him that is in need: but thou giveſt thy graces and thy favours by the meaſures of thy own mercies, and in proportion to our neceſſities; we humbly come to thee in the name of Jeſus, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the ſins of this thy ſervant, and to put them all upon the accounts of the Croſſe, and to bury them in the grave of Jeſus, that they may never riſe up in judgement againſt thy ſervant, nor bring him to ſhame and confuſion of face in the day of finall inquiry and ſentence. Amen.

II.

GIve thy ſervant patience in his ſorrows, comfort in this his ſickneſſe, and reſtore him to health if it ſeem good to thee, in order to thy great ends, and his greateſt intereſt. And however thou ſhalt determine concerning him in

in this affair, yet make his repentance perfect, and his paſſage ſafe, and his faith ſtrong, and his hope modeſt and confident, that when thou ſhalt call his ſoul from the priſon of the body, it may enter into the ſecurities and reſt of the ſons of God, in the boſome of bleſſedneſſe, and the cuſtodies of Jeſus. Amen.

III.

THou, O Lord, knoweſt all the neceſſities, and all the infirmities of thy ſervant, fortifie his ſpirit with ſpirituall joyes and perfect reſignation, and take from him all degrees of inordinate or inſecure affections to this world, and inlarge his heart with deſires of being with thee, and of freedom from ſins, and fruition of God.

IV.

LOrd, let not his pain or paſſion diſcompoſe the order and decency of his thoughts and duty; and lay no more upon thy ſervant then thou wilt make him able to bear, and together with the temptation do thou provide a way to eſcape; even by the mercies of a longer and a more holy life, or by the mercies of a bleſſed death, even as it pleaſeth thee, O Lord, ſo let it be.

V.

LEt the tenderneſſe of his conſcience, and the Spirit of God call to mind his ſins, that they may be confeſſed, and repented of: be-

cauſe thou haſt promiſed, that if we confeſſe our ſins, we ſhall have mercy: Let thy mighty grace draw out from his ſoul every root of bitterneſſe, leſt the remains of the old man be accurſed with the reſerves of thy wrath; but in the union of th holy Jeſus, and in the charities of God and of the world, and the communion of all the ſaints let this ſoul be preſented to thee blameleſſe and intirely pardoned, and thorowly waſhed through Jeſus Chriſt our Lord.

Here alſo may be inſerted the Prayers ſet down after the holy Communion is adminiſtred.

The Prayer of S. *Euſtratius* the Martyr to be uſed by the ſick or dying man, or by the Prieſts or aſſiſtants in his behalf, which he ſaid when he was going to Martyrdome.

I Will praiſe thee O Lord, that thou haſt conſidered my low eſtate, and haſt not ſhut me up in the hands of mine enemies, nor made my foes to rejoice over me: and now let thy right hand protect me, and let thy mercy come upon me, for my ſoul is in trouble and anguiſh becauſe of its departure from the body. O let not the aſſemblies of its wicked and cruell enemies meet itin the paſſing forth, nor hinder me, by reaſon of the ſins of my paſſed life. O Lord be favourable unto me, that my ſoul may not behold

behold the helliſh countenance of the ſpirits of darkneſſe, but let thy bright and joyfull Angels entertain it. Give glory to thy holy Name and to thy Majeſty; place me by thy mercifull arm before thy ſeat of judgement, and let not the hand of the Prince of this world, ſnatch me from thy preſence, or bear me into hell. Mercy ſweet Jeſu. Amen.

A Prayer taken out of the Euchologion *of the Greek Church, to be ſaid by or in behalf of people in their danger, or neer their death.*

Βεβορβορωμένος τῆς ἁμαρτίας, &c.

I.

BEmired with ſins and naked of good deeds; I that am the meat of worms cry vehemently in ſpirit; Caſt not me wretch away from thy face; place me not on the left hand who with thy hands didſt faſhion me, but give reſt unto my ſoul, for thy great mercies ſake, O Lord.

II.

SUpplicate with tears unto Chriſt, who is to judge my poor ſoul, that he would deliver me from the fire that is unquenchable. I pray you all my friends and acquaintance make mention of me in your prayers, that in the day of Judgement I may find mercy at that dreadfull Tribunall.

III.

Then may the by-ſtanders pray.

WHen in unſpeakable glory thou doſt come dreadfully to judge the whole world, vouchſafe O gracious Redeemer that this thy faithfull ſervant may in the clouds meet thee cheerfully. They who have been dead from the beginning, with terrible and fearfull trembling ſtand at thy Tribunall waiting thy juſt ſentence, O Bleſſed Saviour Jeſus, none ſhall there avoid thy formidable and moſt righteous judgement. All Kings and Princes with ſervants ſtand together and hear the dreadfull voice of the Judge condemning the people, which have ſinned, into hell, from which ſad ſentence, O Chriſt deliver thy ſervant. Amen.

Then let the ſick man be called upon to rehearſe the Articles of his faith: or if he be ſo weak he cannot, let him (if he have not before done it) be called to ſay *Amen*, when they are recited, or to give ſome teſtimony of his faith and confident aſſent to them.

After which it is proper (if the perſon be in capacity) that the Miniſter examine him, and invite him to confeſſion: and all the parts of repentance, according to the foregoing rules: after which, he may pray this prye r of abſolution.

Our

OUr Lord Jeſus Chriſt who hath given Commiſſion to his Church in his Name, to pronounce pardon to all that are truly penitent, he of his mercy pardon and forgive thee all thy ſins, deliver thee from all evils paſt, preſent, and future, preſerve thee in the faith and fear of his holy Name to thy lives end, and bring thee to his everlaſting Kingdom, to live with him for ever and ever. Amen.

Then let the ſick man renounce all hereſies, and whatſoever is againſt the truth of God, or the peace of the Church, and pray for pardon for all his ignorances and errours, known and unknown.

After which let him (if all other circumſtances be fitted) be diſpoſed to receive the Bleſſed Sacrament, in which the Curate is to miniſter according to the form preſcribed by the Church.

When the rites are finiſhed, let the ſick man in the dayes of his ſickneſſe be imployed with the former offices and exerciſes before deſcribed; and when the time drawes neer of his diſſolution, the Miniſter may aſſiſt by the following order of recommendation of the ſoul.

I.

O Holy and moſt gracious Saviour Jeſus, we humbly recommend the ſoul of thy ſervant into thy hands, thy moſt mercifull hands; let thy bleſſed Angels ſtand in mi-

niſtery about thy ſervant, and defend him from the violence and malice of all his ghoſtly enemies, and drive far from hence all the ſpirits of darkneſſe. Amen.

II.

LOrd, receive the ſoul of this thy ſervant; Enter not into judgement with thy ſervant; ſpare him whom thou haſt redeemed with thy moſt precious bloud, deliver him from all evill, for whoſe ſake thou didſt ſuffer all evill, and miſchief; from the crafts and aſſaults of the devil, from the fear of death, and from everlaſting death, Good Lord deliver him. Amen.

III.

IMpute not unto him the follies of his youth nor any of the errours and miſcarriages of his life, but ſtrengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be diſordered: Let none of his enemies imprint upon him any afflictive or evill phantaſm; let him die in peace, and reſt in hope, and riſe in glory. Amen.

IIII.

LOrd, we know and believe aſſuredly, that whatſoever is under thy cuſtody, cannot be taken out of thy hands, nor by all the violences of hell robbed of thy protection: preſerve the work of thy hands, reſcue him from all evill: take into the participation of thy glories, him to whom thou haſt given the

ſeal

ſeal of adoption, the earneſt of the inheritance of the Saints. Amen.

V.

LEt his portion be with *Abraham*, *Iſaac*, and *Jacob*, with *Job* and *David*, with the Prophets and Apoſtles, with Martyrs and all thy holy Saints, in the arms of Chriſt, in the boſome of felicity, in the Kingdom of God to eternall ages. Amen.

Theſe following prayers are fit alſo to added to the foregoing offices in caſe there be never a communion or intercourſe, but prayer.

Let us pray.

O Almighty and eternall God, there is no number of thy dayes or of thy mercies, thou haſt ſent us into this world to ſerve thee and to live according to thy lawes; but we by our ſins have provoked thee to wrath, and we have planted thorns and ſorrowes round about our dwellings, and our life is but a ſpan long, and yet very tedious becauſe of the calamities that incloſe us in on every ſide, the dayes of our pilgrimage are few and evill: we have frail and ſickly bodies, violent and diſtempered paſſions, long deſignes and but a ſhort ſtay, weak underſtandings, and ſtrong enemies, abuſed fancies, perverſe wils: O Dear God, look upon us in mercy and pity; let not our weakneſſes make us to ſin againſt thee, nor our fear cauſe us to betray our duty,

nor our former follies provoke thy eternall anger, nor the calamities of this world vex us into tediouſneſſe of ſpirit and impatience; but let thy holy Spirit lead us through this valley of miſery with ſafety and peace, with holineſſe and religion, with ſpirituall comforts and joy in the holy Ghoſt, that when we have ſerved thee in our generations, we may be gathered unto our Fathers, having the teſtimony of a holy conſcience, in the communion of the Catholick Church, in the confidence of a certain faith, and the comforts of a reaſonable, religious and holy hope, and perfect charity with thee our God, and all the world; that neither death nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature may be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord. Amen.

II.

O Holy and moſt gracious Saviour Jeſus, in whoſe hands the ſouls of all faithfull people are laid up till the day of recompence, have mercy upon the body and ſoul of this thy ſervant, and upon all thy elect people who love the Lord Jeſus, and long for his coming. Lord refreſh the imperfection of their condition with the aids of the Spirit of grace and comfort and with the viſitation and guard of Angels, and ſupply to them all their neceſſities known onely unto thee; let them dwell in peace and feel thy mercies, pitying their infirmities, and the follies of their fleſh,

and

and ſpeedily ſatisfying the deſires of their ſpirits, and when thou ſhalt bring us all forth in the day of judgement, O then ſhew thy ſelf to be our Saviour Jeſus, our Advocate, and our Judge. Lord then remember that thou haſt for ſo many ages prayed for the pardon of thoſe ſins which thou art then to ſentence. Let not the accuſations of our conſciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath preſſe thoſe ſouls which thou loveſt, which thou didſt redeem, which thou doſt pray for, but inable us all by the ſupporting hand of thy mercy to ſtand upright in judgement. O Lord have mercy upon us, have mercy upon us, O Lord let thy mercy lighten upon us as our truſt is in thee. O Lord in thee have we truſted, let us never be confounded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, ſupported with thy graciouſneſſe, abſolved by thy ſentence, ſaved by thy mercy, that we may ſing to the glory of thy Name eternall Alleluiahs. Amen. Amen. Amen.

Then may be added in the behalf of all that are preſent theſe ejaculations.

O ſpare us a little that we may recover our ſtrength, before we go hence and be no more ſeen. Amen.

Caſt us not away in the time of age, O forſake us not when ſtrength faileth. Amen.

Grant that we may never ſleep in ſin or death eternall, but that we may have our part of the firſt reſurrection, and that the ſecond death may not prevail over us. Amen.

Grant

Grant that our ſouls may be bound up in the bundle of life, and in the day when thou bindeſt up thy Jewels, remember thy ſervants for good and not for evill, that our ſouls may be numbred amongſt the righteous. Amen.

Grant unto all ſick and dying Chriſtians, mercy and aids from heaven; and receive the ſouls returning unto thee, whom thou haſt redeemed with thy moſt precious bloud. Amen.

Grant unto thy ſervants to have faith in the Lord Jeſus, a daily meditation of death, a contempt of the world, a longing deſire after heaven, patience in our ſorrows, comfort in our ſickneſſes, joy in God, a holy life and a bleſſed death, that our ſouls may reſt in hope and my body may riſe in glory, and both may be beatified in the communion of Saints, in the kingdom of God, and the glories of the Lord Jeſus. Amen.

The Bleſſing.

Now the God of peace that brought again from the dead our Lord Jeſus that great ſhepherd of the ſheep thorough the blood of the *Heb.* 13. 20. everlaſting covenant make you perfect in every good work, to do his will, working in you that which is pleaſing in his ſight, to whom be glory for ever and ever. Amen.

The Doxology.

To the bleſſed and onely Potentate, the 1 *Tim.* 6. 15, 16. King of Kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no

no man can approach, whom no man hath ſeen nor can ſee, be honour and power everlaſting. Amen.

After the ſick man is departed, the Miniſter if he be preſent, or the Major domo, or any other fit perſon may uſe the following prayers in behalfe of themſelves.

I.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, we adore thy Majeſty, and ſubmit to thy providence, and revere thy juſtice, and magnifie thy mercies, thy infinite mercies, that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinfull world. Thy counſels are ſecret, and thy wiſdom is infinite; with the ſame hand thou haſt crowned him and ſmitten us: thou haſt taken him into regions of felicity, and placed him among Saints and Angels, and left us to mourn for our ſins, and thy diſpleaſure, which thou haſt ſignified to us, by removing him from us to a better, a far better place: Lord turn thy anger into mercy, thy chaſtiſements into vertues, thy rod into comforts, and do thou give to all his neereſt relatives comforts from heaven, and a reſtitution of bleſſings equall to thoſe which thou haſt taken from them. And we humbly beſeech thee of thy gracious goodneſſe ſhortly to ſatisfie the longing deſires of thoſe Holy ſouls who pray, and wait and long for

for thy ſecond coming. Accompliſh thou the number of thine elect, and fill up the Manſions in heaven which are prepared for all them that love the coming of the Lord Jeſus; that we with this our Brother, and all other departed this life in the obedience and faith of the Lord Jeſus, may have our perfect conſummation and bliſſe in thy eternall glory, which never ſhall have ending. Grant this for Jeſus Chriſt his ſake our Lord and Saviour. Amen.

II.

O Mercifull God, Father of our Lord Jeſus, who is the firſt fruits of the reſurrection, and by entring into glory hath opened the Kingdom of Heaven to all believers, we humbly beſeech thee to raiſe us from the death of ſin to the life of righteouſneſſe, that being partakers of the death of Chriſt, and followers of his holy life, we may be partakers of his Spirit and of his promiſes; that when we ſhall depart this life, we may reſt in his arms, and lie in his boſome, as our hope is this our brother doth. O ſuffer us not for any temptation of the world, or any ſnares of the Devil, or any pains of death to fall from thee. Lord, let thy holy Spirit enable us with his grace to fight a good fight with perſeverance, to finiſh our courſe with holineſſe, and to keep the faith with conſtancie unto the end, that at the day of judgement we may ſtand at the right hand of the throne of God, and hear the bleſſed ſentence of [Come ye bleſſed children of my Father, receive the kingdom

dom prepared for you from the beginning of the world] O bleſſed Jeſus thou art our Judge and thou art our Advocate; even becauſe thou art good and gracious never ſuffer us to to fall into the intolerable pains of hell, never to lye down in ſin; and never to have our portion in the everlaſting burning. Mercy ſweet Jeſu: Mercy. Amen.

A Prayer to be ſaid in the caſe of a ſudden ſurpriſe by death, as by a mortal wound, or evil accidents in childebirth, when the forms and ſolemnities of preparation cannot be uſed.

O Moſt gracious Father, Lord of heaven and earth, Judge of the living, and the dead, behold thy ſervants running to thee for pity and mercy in behalf of our ſelves and this thy ſervant whom thou haſt ſmitten with thy haſty rod, and a ſwift Angel; if it be thy will, preſerve his life, that there may be place for his repentance and reſtitution; O ſpare him a little, that he may recover his ſtrength, before he go hence and be no more ſeen: but if thou haſt otherwiſe decreed, let the miracles of thy compaſſion, and thy wonderfull mercy ſupply to him the want of the uſuall meaſures of time, and the periods of repentance and the trimming of his lamp: and let the greatneſſe of the calamity be accepted by

by thee as an inſtrument to procure pardon for thoſe defects and degrees of unreadineſſe which may have cauſed this accident upon thy ſervant. Lord ſtirre up in him a great and effectuall contrition, that the greatneſſe of the ſorrow and hatred againſt ſin, and the zeal of his love to thee may in a ſhort time do the work of many dayes; and thou who regardeſt the heart and the meaſures of the minde more than the delay and the meaſures of time, let it be thy pleaſure to reſcue the ſoul of thy ſervant from all the evils he hath deſerved, and all the evils that he fears, that in the glorifications of eternity and the ſongs which to eternall ages thy Saints and holy Angels ſhall ſing to the honour of thy mighty Name, and invaluable mercies, it may be reckoned among thy glories, that thou haſt redeemed this ſoul from the dangers of an eternall death, and made him partaker of the gift of God, *eternal life*, through Jeſus Chriſt our Lord. Amen.

If there be time, the prayers in the foregoing offices may be added according as they can be fitted to the preſent circumſtances.

SECT.

SECT. VII.

A Peroration concerning the contingencies, and treatings of our departed friends after death, in order to their buriall, &c.

VVHen we have received the last breath of our friend and closed his eyes, and composed his body for the grave, then seasonable is the counsell of the son of *Syrach*: ***Weep bitterly and and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evill spoken of; and then comfort thy self for thy heavinesse. But take no grief to heart; for there is no turning again, thou shalt not do him good, but hurt thy self.*** Solemn and appointed mournings are good expressions of our dearnesse to the departed soul, and of his worth, and our value of him; and it hath its praise in nature and in manners * and publick customes; ***but the praise of it is not in the Gospel,*** that is, it hath no direct and proper uses in Religion. For if the dead did die in the Lord, then there is joy to him, and it is an ill expression of our affection and our charity to

Τάδε ἀμφιπονίσοιαθ οἷσι μαλιστα Κήδεος ἐστι νέκυε Iliad. ψ.

Eccclus. 38. 17.

* ὡς γενναίως ἄτο δεδακρυμχεμι; dixit Socrates de Ergastulario lugente.

Nemo me lachrymis decoret nec funera fletu
Faxit; cur volito vivus per ora virum.

Ennius.

Γέρσας μέντοι πάντας ἐπὶ τοῦ μνῆμα παρακαλεῖτε συνεσθησομένους ἐμοι, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἐσομαιὼς μηδὲν ἀνέτι κακὸν παθεῖν μήτε ἢν μετὰ τοῦ θείου γένωμαι μήτε ἢν μηδὲν ἔτι ὦ. *Cyrus apud Xenop.*

to weep uncomfortably at a change that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light, or to hopes of restitution; therefore beware lest thou also come into the same place of torment; and let thy grief sit down and rest upon thy own turf, and weep till a flower spring from thy eyes to heal the wounds of thy spirit; turn thy sorrow into caution, thy grief for him that is dead, to thy care for thy self who art alive, lest thou die and fall like one of the fools whose life is worse than death, and their death is the consummation of all infelicities. * The Church in her funeralls of the dead used to sing Psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And therefore we have no reason to be angry when God hears our prayers, who call upon him to hasten his coming, and to fill up his numbers, and to do that which we pretend to give him thanks for. And S. *Chrysostome* asks to what purpose is it that thou singest, Return unto thy rest, O my soul, &c. if thou dost not believe thy friend to be in rest? and if thou doest, why doest thou weep impertinently and unreasonably? Nothing but our own losse can justly be deplored; and him that is passionate for the losse of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those, who too

S. Chrysost. hom.4. Hebr.

Πάρωκλον κλαιωμεν ὁ γὰρ γέρος ἐστὶ θανόντων. *Il.* ψ.

too earnestly mourn for their dead, when in the last resolution of the inquiry, it is their own evil or present or feared inconveniences they deplore; the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities and to the honour of the deceased friends; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear, or payes a solemn sigh. I desire to *dy a dry death*, but am not very desirous to have a *dry funeral*: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsall, that I may not go forth of my doors as my servants carry the entrails of beasts.

Mors optima est perire dum lachrymant sui. Hippol. Sen.

Μηδέ μοι ἄκλαυστος θάνατος μόλο ἀλλὰ φίλοισι
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

But that which is to be faulted in this particular is, when the giref is immoderate, and unreasonable; and *Paula Romana* deserved to have felt the weight of S. *Hieroms* severe reproof, when at the death of every of her children, she almost wept her self into her grave. But it is worse yet when people by an ambitious and a pompous sorrow, and by ceremonies invented for the [a] ostentation of their grief fill heaven and earth with [b] excla-

[a] Expectavimus lachrymas ad ostentationem doloris paratas ut ergo ambitiosus detonuit texit superbum pallio caput & manibus inter se usq; ad articulorum strepitum contritis, &c.

Petron.

[b] Ὡς δὲ πατὴρ οὗ παιδὸς ὁ δύρεται ὄστεα καίων
Νυμφίου ὅς τε θανὼν δειλοὺς ἀκάχησε τοκήας
Ερπύζων παρὰ πορκαίην, ἀδινὰ στοναχίζων.

mation

mations and grow troubleſome becauſe their friend is happy, or themſelves want his company. It is certainly a ſad thing in nature to ſee a friend trembling with a palſie, or ſcorched with fevers, or *dried up like a potſheard* with immoderate heats, and rowling upon his uneaſie bed without ſleep which cannot be invited with [c] muſick, or pleaſant murmurs, or a decent ſtilneſſe: nothing but the ſervants of cold death, *poppy and wearineſſe* can tempt the eyes to let their curtains down: and then they ſleep onely to taſte of death, and make an eſſay of the ſhades below: and yet we weep not here: the period and opportunity for tears we chooſe when our friend is fallen aſleep, when he hath laid his neck upon the lap of his mother, and let his [d] head down to be raiſed up to heaven: this grief is ill placed and undecent. But many times it is worſe: and it hath been obſerv'd that thoſe greater and ſtormy paſſions do ſo ſpend the whole ſtock of grief, that they preſently admit a comfort and contrary affection, while a ſorrow that is even and temperate goes on to its periode with expectation and the diſtances of a juſt time. The *Epheſian Woman* that the ſouldiour told of in *Petronius*, was the talk of all the town, and the rareſt example of a dear affection to her husband; ſhe deſcended with the corps into the vault, and there being attended by her maiden reſolved to weep to death, or die with famine, or a diſtempered ſorrow: from which reſolution nor his, nor her friends, nor the reverence of the principall Citizens, who uſed the

c Non Siculæ dapes dulcem elaborabunt ſaporem; non avium citharæq; cantus ſomnum reducent.

d Tremulumque caput deſcendere juſſit. In Cœlum & longam manantia labra ſalivam.

intreaties of their charity and their power, could perſwade her. But a ſouldier that watched ſeven dead bodies hanging upon trees juſt over againſt this monument, crept in and a while ſtared upon the ſilent and comely diſorder of the ſorrow: & having let the wonder a while breath out at each other eyes, at laſt he fetched his ſupper and a bottle of wine with purpoſe to eat and drink, and ſtill to feed himſelf with that ſad prettineſſe: His pity and firſt draught of wine made him bold and curious to try if the maid would drink, who having many hours ſince felt her reſolution faint as her wearied body, took his kindneſſe, and the light returned into her eyes and danced like boyes in a feſtivall: and fearing leſt the pertinaciouſneſſe of her Miſtreſſe ſorrows ſhould cauſe her evill to revert, or her ſhame to approach, aſſayed whether ſhe would endure to hear an argument to perſwade her to drink and live. The violent paſſion had layed all her ſpirits in wildneſs and diſſolution, and the maid found them willing to be gathered into order at the arreſt of any new object being weary of the firſt, of which like leeches they had ſucked their fill, till they fell down and burſt. The weeping woman took her cordiall and was not angry with her maid, and heard the ſouldier talk, and he was ſo pleaſed with the change, that he who firſt lov'd the ſilence of the ſorrow was more in love with the muſick of her returning voice, eſpecially which himſelf had ſtrung and put in tune: and the man began to talk amorouſly, and the womans weak head and heart was ſoon poſſeſſed with a little wine, and grew gay, and talked, and

fell

fell in love, and that very night in the morning of her paſſion, in the grave of her husband, in the pompes of mourning, and in her funerall garments, married her new and ſtranger gueſt. For ſo the wilde forragers of *Lybia* being ſpent with heat, and diſſolved by the too fond kiſſes of the Sun, do melt with their common fires, and die with faintneſſe, and deſcend with motions ſlow & unable to the litle brooks that deſcend from heaven in the wilderneſſe; and when they think they return into the vigor of a new life, and contract ſtrange marriages; & the Lioneſſe is courted by a Panther, and ſhe liſtens to his love, and conceives a monſter that all men call unnatural, and the daughter of an equivocall paſſion and of a ſudden refreſhment: and ſo alſo was it in the Cave at *Epheſus*: for by this time the ſouldier began to think it was fit he ſhould return to his watch, and obſerve the dead bodies he had in charge; but when he aſcended from his mourning bridall chamber, he found that one of the bodies was ſtoln by the friends of the dead, and that he was fallen into an evill condition becauſe by the lawes of *Epheſus* his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her preſence reſolves to die to prevent his death, and *in ſecret to prevent his ſhame*: but now the womans *love was raging* like her former ſadneſſe, and grew witty, and ſhe comforted her ſouldier, and perſwaded him to live, leſt by loſing him who had brought her from death and a more grievous ſorrow, ſhe ſhould return to her old ſolemnities of dying, and loſe her honour for a dream, or the reputation

on of her constancy without the change and satisfaction of an injoyed love. The man would fain have lived if it had been possible, and she found out this way for him, that he should take the body of her first husband, whose funerall she had so strangely mourned, and put it upon the gallows in the place of the stoln thief: he did so and escaped the present danger, to possesse a love which might change as violently as her grief had done: But so have I seen a croud of disordered people rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of the first fluctuation, and watry progress, and by and by it returned to the contrary with the same earnestnesse, onely because it was was violent and ungoverned: a raging passion is this croud, which when it is not under discipline and the conduct of reason, and the proportions of temperate humanity, runs passionately the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by chance, in all its pursuits having no rule, but to do all it can, and spend it self in haste and expire with some shame and much undecency.

When thou hast wept a while compose the body to burial: which that it be done gravely, decently and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: so that it is against *common honesty, and publick fame and reputation* not to do this office.

It is good that the body be kept vailed and secret, and not exposed to curious eyes, or the

the dishonours wrought by the changes of death discerned and stared upon by impertinent persons. When *Cyrus* was dying he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge, that when he had put his veil over his face no man should uncover it; and *Epiphanius* his body was rescued from inquisitive eyes by a miracle; Let it be interred after the manner of the countrey and the laws of the place, and the dignity of the person.[a] For so *Jacob* was buried with great solemnity, and *Josephs* bones were carried into Canaan after they had been embalmed and kept four hundred years: and *devout men carried* S. *Stephen to his burial making great lamentation over him.* And *Ælian* tels that those who were the most excellent persons were buried in purple[b]: and men of an ordinary courage, and fortune, had their grave onely trimmed with branches of Olive, and mourning flowers. But when *Marc. Anthony* gave the body of *Brutus* to his freed man to be buried honestly, he gave also his own mantle to be thrown into his funerall pile: and the magnificence of the old funeral we may see largely described by *Virgil* in the obsequies of *Misenus*, and by *Homer* in the funerall of *Patroclus*. It was noted for piety in the men of *Jabesh-Gilead* that they shewed kindnesse to their *Lord Saul* and buried him; and they did it honourably. And our

a Νόμοις ἕπεσθαι τοῖσιν ἐγχώροις καλῶς
Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονεέσθα ἀνοιγᾶ ἀλλ' ἐπιείκεα τοῖον. *Iliad.* ψ.

b Lib. 6. variæ histor. cap. 6. τοὺς τολέως ἀριστεύσαντας ἐν φοινικίδι ταφῆναι.

our bleſſed Saviour who was temperate in his expence, and grave in all the parts of his life and death, as age and ſobriety it ſelf; yet was pleaſed to admit the coſt of *Maries* oyntment upon his head and feet, becauſe ſhe did it againſt his buriall; and though ſhe little thought it had been ſo nigh, yet becauſe he accepted it for that end, he knew he had made her apologie ſufficient: by which he remarked it to be a great act of piety, and honourable to interr our friends and relatives according to the proportions of their condition, and ſo to give a teſtimony of our hope of their reſurrection. So far is piety: beyond it may be the oſtentation and bragging of a grief, or a deſign to ſerve worſe ends; ſuch was that of *Herod* when he made too ſtudied and elaborate a funeral for *Ariſtobulus* whom he had murdered; and of *Regulus* for his boy, at whoſe pile he killed dogs, nightingales, parrots, and little horſes; and ſuch alſo was the expence of ſome of the Romans, who hating their left wealth, gave order by their Teſtament to have huge portions of it thrown into their fires, bathing their locks which were preſently to paſſe through the fire with Arabian and Egyptian liquors, and balſam of *Judea*. In this as in every thing elſe, as our piety muſt not paſſe into ſuperſtition or vain expence, ſo neither muſt the exceſſe be turned into parcimony and cha-

Nam quid ſibi ſaxa cavata,
Quod pulchra volunt monumentari
Res quid niſi creditur illis,
Non mortua ſed data ſomno.

Prud. hym. in exeq. defunct.

—— Cupit omnia ferre
Prodigus & totos melior ſuccendere cenſus,
Deſertas exoſus opes.

Statius lib. 6. Silvar.

ſtiſed by negligence and impieties to the memory of their dead.

Totus hic locus contemnendus eſt in nobis, non negli in noſtris. *Cicero.*

But nothing of this concerns the dead in real and effective purpoſes; nor is it with care to be provided for within themſelves. But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot, or a wooden bier, whether they rot in the air, or in the earth, whether they be devoured by fiſhes or by worms, by birds or by ſepulchrall dogs, by water or by fire, or by delay: when *Criton* ask'd *Socrates* how he be buried, he told him; I think I ſhall eſcape from you, and that you cannot catch me, But ſo much of me as you can apprehend uſe it as you ſee cauſe for, and bury it; but however do it according to the laws. There is nothing in this but opinion and the decency of fame to be ſerved. Where it is eſteemed an honour and the manner of bleſſed people to deſcend into the graves of their Fathers, there alſo it is reckoned as a curſe to be buried in a ſtrange land, or that the birds of the air devour them. Some Nations uſed to eat the bodies of their friends, and eſteemed that the moſt honoured ſepulture, but they were barbarous: the *Magi* never buried any but ſuch as were torn of beaſts: the Perſians beſmeared their dead with wax, and the Ægyptians with gums, and with great art did condite the bodies, and laid them in charnell houſes: But *Cyrus* the elder would none of all this, but gave com-

Id cinerem aut manes credis curare ſepultos?

ὅπως ἄνσοι φιλὸν ᾖ, καὶ μάλιστα ἡγῇ νομιμὸν εἶναι.

Fugientibus Trojanis minatus eſt Hector' Αὐτὰ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε Γνωτοὶ τεγνωταί τε πυρὸς λελάχωσι θανόντα, Ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο. *Il.* ο.

command that his body ſhould be interred, not laid in a coffin of gold or ſilver, but juſt into the earth from whence all living creatures receive birth and nouriſhment, and whither they muſt return. Among Chriſtians the honour which is valued in the behalf of the dead is, that they be buried in holy ground, that is, in appointed cemeteries, in places of Religion, there where the field of God is ſown with the ſeeds of the reſurrection, * that their bodies alſo may be among the Chriſtians, with whom their hope and their portion is, and ſhall be for ever. *Quicquid feceris, omnia hæc eadem ventura ſunt.* That we are ſure of; our bodies ſhall all be reſtored to our ſouls hereafter, and in the intervall they ſhall all be turned into duſt, by what way ſoever you or your chance ſhall dreſſe them. *Licinus* the freed man ſlept in a Marble Tomb, but *Cato* in a little one, *Pompey* in none, and yet they had the beſt fate among the Romans, and a memory of the biggeſt honour. And it may happen that to want a Monument may beſt preſerve their memories, while the ſucceeding ages ſhall by their inſtances remember the changes of the world, and the diſhonours of death, & the equality of the dead; and [b] *James* the fourth K. of the

Τί γὰρ τὸτε μακαριώτερον ἢ γῆ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ πάντα τ' ἀγαθὰ φύει τὰ δὲ τρέφει. *Xenop. περὶ παιδ.*

sit tibi terra levis molliq; tegaris arena,
Ne tua non poſſint eruere oſſa canes. Mart.

*Nam quod requieſcere corpus vacuum ſine mente videmus
Spacium breve reſtat ut alti repetat collegia ſenſus:
Hinc maxima cura ſepulchris impenditur ——
Pruden. hymn. in exeq. defunc.

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo, credimus eſſe Deos?
Varro Atacinus.

* Fama orbem replet, mortem ſors occulit, at tu
Deſine ſcrutari quod tegi oſſa ſolum.
Si mihi dent animo non im par fata ſepulchrum,
Anguſta eſt tumulo terra Britanna meo.

Scots obtained an Epitaph for wanting of a Tombe; and K. *Stephen* is remembred with a ſad ſtory, becauſe four hundred years after his death, his bones were thrown into a river, that evil men might ſell the leaden coffin. It is all one in the final event of things. *Ninus* the Aſſyrian had a Monument erected whoſe heighth was 9. furlongs, & the breadth 10. (ſaith *Diodorus*) but *John the Baptiſt* had more honour when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And S. *Ignatius* who was buried in the bodies of Lions, and S. *Polycarpe* who was burned to aſhes, ſhall have their bones, and their fleſh again, with greater comfort than thoſe violent perſons, who ſlept among Kings, having uſurped their thrones when they were alive, and their ſepulchres when they were dead.

Cernit ibi mœſtos & mortis honore carentes,
Lucaſpim & Lyciæ ductorem claſſis Orentem.
Æneid. 6.

Concerning doing honour to the dead, the conſideration is not long. Anciently the friends of the dead uſed to make their funerall Orations, and what they ſpake of greater commendation was pardoned upon the account of friendſhip; but when Chriſtianity ſeized upon the poſſeſſion of the world, this charge was devolved upon Prieſts and Biſhops, and they firſt kept the cuſtomes of the world, and adorned it with the piety of truth and of Religion; but they alſo ſo ordered it that it ſhould not be cheap: for they made funeral Sermons onely at the death of Princes, or of ſuch holy perſons, *who ſhall judge the Angels*; the cuſtom deſcended, and in the channels mingled with the

Luſtraviteque viros dixitq; noviſſima verba.
Æneid.

the veins of earth through which it passed; and now adayes men that dye are commended at a price; and the measure of their Legacy is the degree of their vertue: but *these things ought not so to be*: The reward of the greatest vertue ought not to be prostitute to the doles of common persons, but preserved like Laurell and Coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publickly nor reproached in private: for it is an office and charge of humanity to speak no evill of the dead, (which I suppose is meant concerning things not publick and evident) but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushromes, and make Orations crammed with the narrative of little observances and acts of *civil*, and *necessary*, and *eternall religion*.

But that which is most considerable is that we should do something for the dead, something that is reall and of proper advantage. That we perform their will, the lawes oblige us, and will see to it; but that we do all those parts of personall duty which our dead left unperformed, and to which the lawes do not oblige us, is an act of great charity, and perfect kindness: and it may redound to the advantage of our friends also, that their debts be payed even beyond the Inventary of their movables.

Χαῖρέ μοι ὦ πάτροκλε καὶ εἰν Ἀΐδαο δόμοισι, Πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέσχον. Il. ψ.

Besides this let us right their causes, and assert their honour: When *Marcus Regulus* had injured the memory of *Herennius Senecio*,

Metius Carus asked him, *What he had to do with his dead?* and became his advocate after death, of whose cause he was Patron when he was alive: And *David* added this also, that he did kindnesse to *Mephibosheth* for *Jonathans* sake, and *Solomon* pleaded his Fathers cause by the sword against *Joab* and *Shimei*.

And certainly it is the noblest thing in the world to do an act of kindnesse to him whom we shall never see; but yet hath deserved it of us, and to whom we would do it if he were present; and unlesse we do so, our charity is mercenary, and our friendships are direct merchandize, and our gifts are brokage: but what we do to the dead, or to the living for their sakes, is *gratitude* and *vertue for vertues sake*, and *the noblest portion of humanity*.

Χρὴ δὲ καὶ τοῦ προγόνων ποιήσασθαι τινὰ πρόνοιαν καὶ μὴ παραμελῆσαι, μηδὲ τῆς περὶ κείνους εὐσεβείας: *Isoc. Plataica.*

—— Miseuum in littore Teucri flebant & cineri ingrato suprema ferebant. *Æneid.*

And yet I remember that the most excellent Prince *Cyrus* in his last exhortation to his sons upon his death-bed, charms them into peace and union of hearts and designes, by telling that his soul would be still alive, and therefore fit to be revered and accounted as awfull and venerable as when he was alive; and what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes though in other manner, than they did here below. And therefore those wise persons who in their funerall orations made their doubt, with an [εἴ τις αἴσθησις τοῖς τελετευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων,

ων, If the dead have any perception of what is done below] which are the words of *Isocrates*, in the funerall *encomium* of *Evagoras*, did it upon the uncertain opinion of the souls immortality; but made no question if they were living they did also understand what could concern them. The same words *Nazianzen* uses at the exequies of his sister *Gorgonia*, and in the former invective against *Julian*; but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shal meet in the day of judgement: If it was uncertain then, it is certain, since that time we have had no new revelation concerning it; but it is ten to one, but when we die we shall find the state of affairs wholly differing from all our opinions here, and that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to perswade, and therefore *in the general*, if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively: since our vertues use not to live upon abstractions, and Metaphysicall perfections, or inducements; but *then* thrive when they have materiall arguments; such which are not too far from sense. However it be it is certain they are not, dead and though we no more see the souls of our dead

Ηλθε δ' ἐπὶ ψυχὴ πατροκλῆος δειλοῖο
—— και μὶν πρὸς μῦθον ἔειπεν
Εὕδεις, αὐτὰρ ἐμεῖο λελαόμενος
Οὐ μεν' μευ ζώοντος ἀκήδεις
ἀλλὰ θανόντος. Il. ψ.

dead friends, then we did when they were alive, yet we have reason to believe them to know more things and better: And if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body, that it is one of the wayes of *Oracle* and Prophecy, by which the soul best declares her imortality, and the noblenesse of her actions, and powers, if she could get free from the body (as in the state of separation) or a clear dominion over it, (as in the resurrection) To which also this consideration may be added, that men a long time live the lie of sense, before they use their *reason*: and till they have furnished their head with experiments and notices of many things, they cannot at all discourse of any thing: but when they come to use their reason, all their knowledge is nothing but *remembrance*: and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things: all which are nothing but operations of understanding upon the stock of former notices, of something we knew before: *nothing but remembrances*: all the heads of Topicks which are the stock of all arguments, and sciences in the world are a certain demonstration of this: and he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation,

Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καὶ καταφαίνεται τότε τι τῶν μελλόντων προφρᾷ, τότε γὰρ ὡς ἔοικε μάλιστα ἐλευθεροῦται. *Cyrus apud. Xenoph. lib. 8. instit.*

Τίς ἐστι καὶ εἰν ἀΐδαο δόμοισι ψυχὴ καὶ εἴδωλον ἀτάρ φρένες οὐκ ἐνὶ πάμπαν. *Iliad.* ψ.

paration, if there be any act of underſtanding, that is, if the underſtanding be alive, it muſt be relative to the notices it had in this world, and therefore the acts of it muſt be diſcourſes upon all the parts and perſons of their converſation and relation, excepting onely ſuch new revelations which may be communicated to it; concerning which we know nothing. But if by ſeeing *Socrates* I think upon *Plato*, and by ſeeing a picture I remember a Man, and by beholding two friends I remember my own, and my friends need, (and he is wiſeſt that drawes moſt lines from the ſame Centre, and moſt diſcourſes from the ſame Notices) it cannot but be very probable to believe, ſince the ſeparate ſouls underſtand better, if they underſtand at all, that from the notices they carried from hence, and what they find there equall or unequall to thoſe Notices, they can better diſcover the things of their friends than we can here by our conjectures, and craftieſt imaginations: and yet many men here can gueſſe ſhrewdly at the thoughts and deſignes of ſuch men with whom they diſcourſe, or of whom they have heard, or whoſe characters they prudently have perceived. I have no other end in this diſcourſe, but that we may be ingaged to do our duty to our Dead: leſt peradventure they ſhould perceive our neglect, and be witneſſes of our tranſient affections, and forgetfulneſſe. Dead perſons have religion paſſed upon them, and a ſolemn reverence: and if we think a Ghoſt beholds us, it may be we may have upon us the impreſſions likely to be made by *love*, and *fear*, and *religion*. However

ever, we are ſure that God ſees us, and the world ſees us: and if it be matter of duty towards our Dead, *God will exact it*: if it be matter of kindneſſe, *the world will*: and as *Religion* is the band of that, ſo *fame and reputation* is the indearment of this.

It remains, that we who are alive ſhould ſo live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be ſurprized, nor leave our duties imperfect, nor our ſins uncanceld, nor our perſons unreconciled, nor God unappeaſed: but that when we deſcend to our graves we may reſt in the boſome of the Lord, till the manſions be prepared, where we ſhall ſing and feaſt eternally. Amen.

Te Deum laudamus.

THE END.

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A Catalogue of some Books printed for *Rich. Royston* at the Angel in Ivie-lane, LONDON.

The names of several Treatises and Sermons written by *Jer: Taylor*. D.D.

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